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AND

Approved by the Director of Public Instruction as a Text-book for Higher Classes of H. E. Schools in Bengal.

A BRIEF HISTORY OF INDIA

BY

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PREFACE.

This book has been planned in accordance with the present Syllabus of the Calcutta University for the Matriculation Examination. The chief object in writing it is to create a genuine interest for Indian History among the younger section of the student community. The study of history is not very popular among them, and the main reason for this drawback seems to be the dearth of suitable text-books, which, instead of being merely full of tedious details, are calculated to exercise the intellect, arouse the sentiment, and capture the imagination of the young students. I have tried to keep this ideal before me as far as in my power lay. The amount of success I have achieved, it is for others to judge.

Regarding the accuracy of facts and their proper arrangement, the following may be noted among the prominent features of the book.

An entirely new plan has been adopted in writing the Hindu Period, and the results of recent researches have been incorporated therein. The division of chapters, in strict chronological order, and according to the relative importance of the subject-matter, may be regarded as an improvement on the existing text-books where even the broad chronological divisions are not prominently kept in view, with the result, that the Rigveda, the Manu-Samhita, the Ramayana and the Mahabharata are all jumbled up together, and the ruling dynasties from the earliest time up to the death of Harshavardhana are

treated without any break in a single chapter. It is also a well-known fact that the results of recent researches, even important facts discovered more than a quarter of a century ago, are not to be usually met with in the Matriculation text-books on Indian History. It will be tedious to refer in detail to the many instances in which mistakes, both of omission and commission, current in approved text-books have been corrected in the following pages. To mention only one, the erroneous distinction between the Hindu and the Buddhist architecture, as two separate systems, discarded by competent authorities, but still finding a place in most of the text-books, has been done away with. Attention may also be drawn to the new point of view about the invasion of Alexander the Great. Historical errors are indeed hard to kill; but no attempt in this direction can be successful unless the mistakes are corrected in the School books.

In the Muhammadan period, I have exposed the myth of the so-called Pathan period, clinging to the text-books with a tenacity which is really inexplicable. Dr. V. Smith has truly remarked that there is no historical error which has shown more vitality than this. The artificial distinction between the so-called "Pathan" and "Mughal" periods has also been done away with, and the culture and civilisation of India during the Muhammadan period has been treated as a single subject, in one chapter. The error of the popular theory about the origin of the name Bahmani has been pointed out. A separate chapter has been devoted to a systematic treatment of the independent states that arose on the break-up of the Sultanate of Delhi, a subject rather cursorily treated in most of the text-books.

Lastly, proper attention has been paid to the spelling of the names of the Muhammadan rulers, so that the students might not be puzzled by the great difference between the old spelling, retained in school texts, and the new and more correct spelling adopted in advanced text-books.

In the British period, I have tried to tell the wonderful tale of the growth of the British power in as simple a way as possible. I have dealt with their history, from the foundation of the East India Company, in one unbroken narrative. Most of the text-books relegate the early history of the European powers to the Muhammadan period, but this breaks the continuity of the subject and merely perplexes the young readers.

The following may be mentioned among the many new points of view which I have introduced, probably for the first time, in a Matriculation text-book :

(1) That the Permanent Settlement is not an unmixed blessing.

(2) That doubts have been entertained regarding the truth of the "Black-Hole Tragedy."

(3) That Tipu Sultan was not the black devil that he has been painted to be.

(4) The real significance of Lord Lytton's Durbar, *viz.*, the change in the status of the Native States in their relation to the British Government.

Lastly, this book being the latest in the field, it has been possible to incorporate some of the most recent events which are not to be found in other text-books.

The above statements are not made in any spirit of carping criticism against any particular author or class of authors. They are made only to justify an addition

to the heavy list of text-books already existing on this subject.*

In conclusion, I beg to add, that while I do not claim that the book is free from typographical errors or mistakes of other kinds, I hope, these are not more numerous than what are to be usually met with in text-books approved for the Matriculation Examination.

I take this opportunity to express my obligations to Mr. Benoy Kumar Ganguli, B. A., who has kindly revised the proofs and made many valuable suggestions.

RAMNA, DACCA, 1925. R. C. MAJUMDAR

Preface to the Revised Edition

Four years have elapsed since the first publication of this work. The reception accorded to it during this period has exceeded my most sanguine expectations. As the book is now used by a large number of pupils in schools of Bengal, Behar, Orissa and Assam, I thought it my duty to revise it and correct errors of omission and commission, as far as practicable.

* The general statements made about existing text-books are, of course, subject to correction as I could not possibly consult all the text-books. I have, however, looked through the books that are more generally used in schools.

I have not spared any pain to do this work as thoroughly as the circumstances would permit. The object which I have kept in view is to furnish the young learners with a stock of *accurate* knowledge regarding the main incidents of Indian History. I have laid the greatest stress on the accuracy of facts included in this book. Some familiar incidents have been left out, as on careful scrutiny they have turned out to be untrue (*e. g.* the story of the English Surgeon Gabriel Boughton who is said to have refused personal reward, but secured important trading privileges from the Mughal Emperor, whose daughter he had cured). In some cases very important modifications have been made which might at first appear startling. Thus Bhim Simha, the husband of the famous Padmini, vanishes from history and his place is taken by Rana Ratan Simha. The ludicrously absurd expedition to China, attributed to Muhammad Tughlak has been left out, as the story seems to be based upon a misunderstanding of original authorities. Exact dates of all important incidents have been added in the light of the best expert opinion available. But here I must utter a word of caution. In regard to certain incidents, our standard authorities give different dates and I had merely to choose one of them. In most cases, however, the difference is at best of a year or two. Here I may quote an example to illustrate the difficulty of a writer of text-books. In earlier editions of this work the date of the death of Akbar was given on the basis of Oxford History of India by V. A. Smith, a great authority on the reign of Akbar. This has, however, proved to be wrong and has accordingly been corrected. I have tried to check the dates and account of

important events by reference to original authorities as far as practicable. The dates and events impressed on the mind of a boy of tender age are not easily effaced in later life, and hence very great care has to be taken to avoid any statement which is not based on a reliable authority. I have tried to follow this principle as far as the imperfect nature of the sources of Indian history permits.

In spite of my best attempts, there must still remain many defects in the book, and I shall feel obliged, if teachers using it would draw my attention to any shortcomings which might come to their notice.*

In conclusion, I must express my deep obligations to the authorities of the University of Calcutta and the University of Patna for prescribing this book for Matriculation Examination and also to the Headmasters of the Schools where it has been adopted as a text-book.

RAMNA, DACCA, July, 1929. — C. MAJUMDAR

* I express my grateful thanks to Mr. Supratul Roy B A who, in response to this appeal, drew my attention to a number of minor inaccuracies in the book.

Sept , 1931. R. C. M.

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A BRIEF HISTORY OF INDIA

BOOK I

THE HINDU PERIOD

CHAPTER I

The Country

"The mother and the motherland," says the poet, "are dearer and greater than heaven." Listen, therefore, with reverent care, to the story of our motherland, a land decorated by nature, and hallowed by hundreds of saints, heroes and poets.

This land, called Bharatavarsha by its own sons, is known to foreign lands as India, a term derived from the mighty river Sindhu or the Indus.

India, a Sub-continent—India is a vast country, much bigger than most other countries of the world. Indeed, it is equal to the continent of Europe with the exclusion of Russia. Its population, numbering nearly three hundred millions, includes a large variety of races, religions and languages. Its physical features are also varied in character. It contains the highest mountains as well as the lowest plains, and arid deserts as well as the most fertile lands. For all these reasons, India may be regarded as a sub-continent, *i.e.*, midway between a country and a continent, rather than a country.

Varied character of population and physical features.

The boundaries—Take a map of India and closely study its boundaries. Look at the Himalayas, the long and lofty range of mountains that guard its northern frontier, and look at the vast ocean that surrounds it on the east, south and west. On the north-east and on the north-west also, you will find ranges of hills connecting the main chain of the Himalayas with the sea. There are, however, gaps in these hills, called passes, through which people could come into and go out of the country.

Natural frontiers.

You will thus see that while India is naturally protected on all sides, she is not cut off from the rest of the world. Even before the sea-route was made practicable by the growth of the art of navigation, travellers, merchants, missionaries and armies had availed themselves of the mountain-passes, specially those of the north-west. The Khyber pass route, running parallel to the Kabul river, and the Bolan Pass farther south, near modern Quetta, have always served as the high road of communication between India and the outside world.

The interior—Let us now come to the interior. You cannot fail to note the long range of hills, the Vindhya mountains, that runs across the country, from east to west, and divides it into two unequal parts. That to the north of it was formerly called Aryavarta, the land of the Aryas, and is now referred to as Northern India. The southern part, called in ancient days Dakshinatya, is again divided into two portions by the river Krishna and its tributary, the

Natural divisions

Tungabhadra. The portion between the Vindhyas and the Krishna is called the Deccan, and that to the south of the Krishna is called 'South India' Both the Deccan and South India are elevated plateaus rising abruptly on the west and slowly descending towards the east. Two long chains of hills, called the Eastern Ghats and the Western Ghats, run parallel to the coast in the east and in the west, and form the edges of these plateaus, leaving narrow strips of plains between themselves and the sea. Southern India.

Northern India—Northern India contains two fertile plains, watered respectively by the Ganges (with the Jumna) and the Indus together with their tributaries. The desert of Rajputana intervenes between these two. To these three natural divisions, we may add two more, *viz.*—(1) the Himalayan region including the hilly country on the north-west and on the north-east, and (2) the hilly tracts in Central India immediately north of the Vindhyas.

Influence of physical features—India contains not only fertile soils but also rich mineral deposits. Gold, iron, coal, manganese, jewels, pearls and various precious stones are also found in abundance in this country. Its sea-coast is studded with good harbours fostering maritime trade. All these have made India one of the richest countries in the whole world. The wealth of India.

This was not, however, an unmixed blessing. The easy means of livelihood, together with the wide and sublime beauty of nature, gave a philosophic and poetic turn to the Indian mind, and led to a remarkable progress in religion, philosophy, art and

literature. But it made the people less hardy and active than the mountaineers of the colder regions of the north, who were tempted by the wealth of India and often made an easy conquest of it.*

Besides, as there was no keen struggle with the elements of nature, no great progress was made in the study of positive sciences. Lastly, the vast area of the country, and its lofty hills and wide rivers made it difficult for the Indian people to combine together and form one united nation, and very often the whole country was divided into a large number of independent states fighting with one another. In short, the history of the country and the temperament of its people were largely determined by its physical features.

* It would be quite wrong to infer from this passage that there were no hardy races in India or that the physical feature is alone responsible for the repeated conquests of India by foreigners. What is implied above is that other conditions remaining the same the people of tropical plains are usually found to be less hardy than the mountaineers of colder regions. For other reasons of the repeated victory of the foreigners cf. Ch. VII § 1.

CHAPTER II

The People.

Primitive Peoples—The history of India begins, properly speaking, with the account of the various primitive peoples who settled in this country many thousand years ago. We do not know much about them beyond the fact that their civilisation was of a very primitive character. The earliest settlers did not know the use of metals or of fire, and lived upon animals which they killed by means of stone implements. Their successors made use of copper and iron, took to agriculture, cooked their food and learnt other elements of a civilised life. Although we know very little of these tribes, there can be hardly any doubt that from them are descended the many savage peoples of India like the Santals, the Kols, the Mundas, Khasis, Kukis, Lepchas, Bhutias, Nagas, etc. who live in wild mountain tracts to day. Some of these peoples, belonging to the Mongolian stock, and allied to the Tibetans and the Burmans, came through the northern and north-eastern passes. Others, allied to the people now inhabiting Cambodia, Malaya Peninsula and islands in the Indian Archipelago, probably came through a south-eastern rout

Non-Aryans.

Dravidians—Next to these peoples came another, called by the generic term 'Dravidians' from the Indian word Dravida. Their language is now represented by Tamil, Telugu, Kanarese and other languages of Southern India. They possessed civilization of a very high order. They built forts

and navigated rivers and seas for trade and commerce. Their language, literature and religion were also in a fairly developed condition. It is now generally believed that they originally belonged to Western Asia and entered India through Baluchistan. Quite recently, interesting remains of a highly civilised people have been found in Harappa in the Punjab and Mohenjodaro and other places in Sind and Baluchistan. They dwelt in big towns and developed a high degree of material civilisation, at least five thousand years ago. They used gold, silver and other metals, but were ignorant of iron. They are supposed by some to be Dravidians, but this point has not yet been definitely settled.

The Aryans—Last of all came the Aryans, the forefathers of the Hindus, at least of the upper classes among them. They came to India through the north-western passes, and after a hard fight conquered the Punjab. Gradually they occupied the whole of Northern India. The original settlers were mostly forced to accept the position of slaves in the Aryan society, but some of them took shelter in hills and forests where, as stated above, their successors live to the present day.

The fate of the Dravidians.

The Dravidians, however, although driven from North India, maintained their position in the Deccan and South India for a pretty long time. They were ultimately conquered by the Aryans, but the Aryan conquest of these parts was never as complete as that of Northern India. For, whereas very few traces of pre-Aryan civilization have survived in

Northern India, the Dravidian civilisation survives to a considerable extent in the southern regions.

The origin of the Aryans.

The Aryans who thus obtained a footing on Indian soil had a previous history. They belonged to a very ancient stock of human race, and lived for long in a far-off region, along with the forefathers of the Greeks, the Romans, the Germans, the English, and many other European nations. This is best indicated by the fact that some words, like 'father,' 'mother,' etc., denoting essential ideas of a civilised man, are still used in common by the descendants these peoples, although removed from one another by hundreds of miles and thousands of years. It is difficult to decide whether these different groups of people belonged to the same race and also to determine the locality where they lived together. Most people think that they lived somewhere in Central Asia, though some would place them still farther north, in the Arctic regions, while others locate them in the regions now occupied by Austria, Hungary and Bohemia.

Aryans and

In course of time these different groups of people dispersed in different directions and one or more of them proceeded towards India. After a time some of these settled in the country now known as Persia, while the remaining clans crossed the Hindukush, and occupied the Punjab, as already stated above. They were the forefathers of the Parsis and the Hindus who thus lived together for a long time even after they had separated from the rest, and this explains the close and intimate connection between the two.

CHAPTER III.

The Aryan Civilization.

The sacred literature of the Aryans.—The sacred literature of the Aryans is called the 'Veda.' It is a mass of literature which grew up in course of many centuries. There are four Vedas, *viz.* the Rigveda, the Samaveda, the Yajurveda and the Atharvaveda. Each Veda comprises three distinct classes of works, *viz.*—(1) the Samhitas, (2) the Brahmanas, including the Aranyakas and the Upanishads, and (3) the Vedangas.

The Vedas.

The Samhitas.

The Samhitas, the earliest portion, are mostly collections of hymns, prayers, charms and sacrificial formulas. The Brahmanas, which were composed at a later period, are massive prose commentaries to the Samhitas, containing theological discussions and observations on the significance of various rites and ceremonies in a sacrifice. The Aranyakas and the Upanishads embody philosophical meditations of the hermits and ascetics.

The Brahmanas.

Divine origin of the Vedas.

These treatises—the Samhitas and the Brahmanas of the four Vedas—are looked upon as divine revelations and not compositions of any human authors. They are consequently regarded as eternal and infallible. In other words, their teachings are held to be true for all times and must be accepted as such without any question.

The Vedangas.

Only the Vedangas, the last part of Vedic literature, are attributed to human authors. There

are altogether six Vedangas. These do not mean six distinct books or treatises, but merely six subjects the study of which was necessary either for the reading, the understanding, or the proper sacrificial employment of the 'Veda'. These six subjects are Siksha (pronunciation), Chhandas (metre), Vyakarana (grammar), Nirukta (explanation of words), Jyotish (astronomy) and Kalpa (ceremonial). The first two are considered necessary for properly reading the Veda, the third and fourth for understanding it, and the last two for employing it at sacrifices. There are various books dealing with these subjects. The Vedanga-books are also known as Sutras.

Secular literature.

In addition to the religious literature described above, there was also a mass of secular literature dealing with medical science, military science, music, art and architecture.

Antiquity of Vedic litera.

It is difficult to determine the time when these different classes of literature were composed. It is generally supposed that the Rik Samhita was composed between 2000 B. C. and 1500 B. C. and the other Samhitas and the Brahmanas between 1200 and 800 B. C. The Upanishads are referred to the period 800—600 B. C. and the Vedangas or Sutras to 600—200 B. C.

Aryan Settlements--The Samhita of the Rigveda is the earliest work in Vedic literature. At the time when it was composed, the Aryan settlements were mainly confined to the Punjab. At the time of the later Samhitas the Aryans had spread towards the east and south and established various kingdoms—such

as those of Kuru, Panchala, Matsya, Kosambi, Kosala, Videha, Kasi, Chedi and Vidarbha.* By the time of the Sutras the Aryans had thoroughly colonised the whole of Northern India and spread over the Deccan and South India.

Aryan polity.—The Aryans were no longer nomadic tribes but lived in fixed dwelling houses. There they developed a healthy family life. The family was the foundation of the state. A number of families bound together by real or supposed ties of kindred formed a clan, and a number of clans formed a tribe. The tribe was the highest political unit. The most notable tribes in the early Vedic period were the Bharatas, Tritsus, Yadus and Purus. Later, the Kurus, Panchalas and Kosalas became very powerful. Struggle for supremacy among these tribes was very frequent. Any king who could defeat others declared himself a Rajachakravarti or a suzerain. There were two ceremonies by which this overlordship was formally established. The first was the Asvamedha sacrifice, in which a horse was let loose by the suzerain king together with an army to protect it. The horse roamed at large in various kingdoms, and any king who liked to challenge the supremacy of its owner could seize it. Then followed a struggle

The Asvamedha sacrifice.

* (1) Kuru—the region round Delhi. (2) Panchalas—the upper valley of the Ganges to the north-east of Kur' (3) Matsya—Jaipur. (4) Kosambi—Allahabad Distr' (5) Kosala—Oudh. (6) Videha—North Behar. (7) Ched Bundelkhand. (8) Vidarbha—Berar.

between the two, and the suzerain had to recover the horse by defeating his opponent. If he thus succeeded in bringing back the horse after defeating all enemies, it was sacrificed in a religious ceremony and the king was recognised as an overlord. The same object was also accomplished by another ceremony called the Rajasuya, in which the subordinate kings had to attend and perform menial services at a sacrifice celebrated by the overlord.

The Rajasuya sacrifice.

The Aryan king was not, as a rule, an absolute monarch. Sometimes the king was elected by the people, and there were two popular assemblies, called *sabha* and *samiti*, which controlled the authority of the king to a certain extent. Gradually, however, at later periods, kingship became hereditary, and the king was invested with almost unlimited powers. But convention, religious injunctions and the influence of ministers and priests served as great checks to an arbitrary use of royal power. In extreme cases people rose against a wicked king and dethroned or even killed him. In actual practice, therefore, the king was seldom a tyrant and was often actuated by highest ideals of duty and justice.

Food, drink and occupation—The Aryans ate both vegetables and meat and used to drink *soma* juice, an intoxicating liquor. Agriculture formed their chief occupation. But there were other industries such as those of weavers, carpenters, blacksmiths, goldsmiths and leather-workers. Trade and maritime activities were not unknown and the Aryans boldly navigated in open sea.

Religion—The religion of the Aryans was at first quite simple. They believed in many gods and almost every phenomenon in nature which impressed their imagination was regarded as a deity. Thus Indra was the god of storm, thunder and rain. The brilliant sun above and fire below were worshipped as gods Surya and Agni. The beauty of dawn led to the creation of the goddess Ushas and the vast expanse of heaven to that of Dyaus.

The Aryan gods.

Mode of worship.

These gods were at first worshipped in quite a simple way. A fire was kindled to which ordinary articles of food and drink, like milk, *ghee*, rice, etc., were offered as oblations. This was accompanied by beautiful hymns addressed to the gods. Later on, the rituals of worship became more elaborate and complicated, and priests were employed to perform it on behalf of the worshippers.

It must be noted, however, that the idea of one supreme God was realised at an early date and some hymns of the Rigveda refer to his sublime conception.

Position of woman—The wife took part in the worship with her husband. In general, women were held in high honour and occupied a respectable position in society. They were highly educated and some of them even composed beautiful Vedic hymns. The women not only performed household duties but also took part in social gaieties and amusements. On the whole both family life and social life were very pleasant.

Four stages of life—The ancient Aryans were gay and light-hearted. They indulged in various

amusements, such as race, hunting and gambling in dice. At the same time they were fully alive to the serious side of life and had high and noble moral ideals. The life of an Aryan was theoretically divided into four asramas or stages. The first was the *Brahmacharya* or the student-life, when the young Aryan lived a life of strict discipline with his preceptor. After finishing this stage the student returned home, married, and led the life of the householder, that being the second stage called the *Garhasthya*. When he grew old, he left home, retired to the forest and performed his religious rites there. This was the third stage, the *Vanaprastha*. At a still more advanced age he gave up all religious rites and simply spent his time in holy thoughts and contemplations. This was the fourth stage, the *Yati*. The rule was meant for all high class Aryans, but of course, could not have been scrupulously followed by one and all ; nor was it necessary for every Aryan to go through each of these stages in regular order. The student-life was binding on all, but after that an Aryan was at liberty to follow one or the other of the succeeding stages at his will.

Brahmacharya.

Garhasthya.

Vanaprastha.

Yati.

The Caste System—The most characteristic feature of the Hindu Society is the division of the people into a number of castes. No man born in one caste can change to another ; he must marry within his own caste, and one of a higher caste is precluded from taking cooked food touched by a member of a lower caste. The caste system in this rigid form was, however, unknown in the earliest Vedic period.

No caste in Vedic period.

There were then only two classes of people, the Aryans and the *Dasas* (non-Aryans), the fair-skinned conquerors and the dark-skinned conquered. Gradually, however, class distinctions arose among the Aryans. When the language of the Vedas became obsolete, and rituals of worship very elaborate, the ordinary people could no longer perform their religious ceremonials without the aid of men who had made a special study of the sacred literature. Thus arose a class of men called the Brahmanas. Then with the expansion of Aryan settlements and growth of new states there arose a new class of military nobility whose business was to administer the state and protect it against enemies. This class came to be known as the Kshatriyas. The rest of the Aryans who followed trade, industry and various arts and crafts came to be known as the Vaisyas. The *Dasas* of old were now called the Sudras and they were generally employed in menial work. The society was thus divided into four classes called the Brahmanas, the Kshatriyas, the Vaisyas and the Sudras. But it was long before they were converted into rigid castes. For, at first a Vaisya could become a Brahman or a Kshatriya by following the profession of either, and there was intermarriage among these three classes. A member of any one of these classes could marry a Sudra and the latter could even cook food for a religious ceremony. It is difficult to say when the restrictive laws about food and marriage were added on to the old class distinctions and converted them into rigid castes. Even Manusamhita, a comparatively

The growth of caste.

Brahmanas.

Kshatriyas.

Vaisyas.

Sudras.

late work, permits a member of a higher caste to marry a girl belonging to a lower one. It many also be noted that for a long time both the Brahmanas and the Kshatriyas claimed the position of supremacy among the four castes, and it was only after a pretty hard struggle that the Brahmanas secured the position of unquestioned supremacy.

Heterodox sects.

From the very beginning, the new state of things caused discontent and evoked protests. Many sects arose decrying the 'Caste,' and the elaborate but mechanical and lifeless religious system evolved by the Brahmanas. Among these, two alone deserve special mention, as they played an important part in Indian history. These are Buddhism and Jainism founded respectively by Gautama Buddha and Vardhamana Mahavira.

CHAPTER IV.

Buddhism and Jainism.

Early life.

Gautama Buddha—Gautama was the son of Suddhodana, a chief of the Sakya clan, who ruled over a petty state with Kapilavastu* as capital. Gautama was born at the Lumbini gardens near Kapilavastu. His mother Mayadevi died at his birth. Gautama had a contemplative mood from an early age. His father tried in vain to divert his mind to worldly pleasures, and married him to a beautiful girl called Gopa. Gautama was, however, moved by the scenes of misery brought on by disease, old age and death, and the sight of a calm dispassionate Yogin or hermit suggested to him the true means of deliverance from the woes of the world. At last a son was born to him, and thinking that the worldly ties were holding him in firmer grip, he left home one night, and took to the life of a Yogin. For six years he moved in various places, and took instructions from various teachers. But these having failed to satisfy him, he lived a lonely life in Gaya, trying to find out the true means of attaining salvation by getting rid of the evils from which men suffer in this life. At last, sitting under the famous Bodhi-tree at Gaya, he found out the solution and became the Buddha or the Enlightened. Henceforth he began

Gautama leaving home.

Gautama becomes Buddha.

* Kapilavastu was situated in Nepal Terai immediately north of the Basti District.

to preach his new doctrines, and after forty-five years of missionary life, died at the advanced age of eighty at Kusinagara (Kasia in Gorakhpur District). This event took place about 487 B. C.

Teachings of Buddha—Buddha based his religion on the philosophical principles taught in the Upanishads, but it differed in many essential respects from the current Brahmanical religion. He denied the Brahmanical view that the Vedas were eternal and infallible, and he challenged the superiority of the Brahmanas. He also denied the efficacy of the Vedic rites and ceremonials for the purpose of attaining salvation. In its positive aspect the new doctrine preached by Buddha was quite simple. Man is the arbiter of his own destiny, not any god or gods. He suffers misery because of his own actions. If he does good deeds in this life, he will be reborn in a higher life, and so on, till he attains salvation or the final emancipation. On the other hand, men of evil deeds are sure to be punished by being reborn into lower and lower life. Buddha, therefore, laid great stress on moral virtues, such as truthfulness, charity, control over passions, and purity in thoughts, words and deeds. Above all, he emphasised the doctrine of non-injury to living creatures, and this formed an essential feature of his religion. Buddha also raised his voice against the iniquity of caste, and did away with all distinctions between man and man in the new church which he had evolved.

Doctrines of Buddha.

Morality and non-injury to animals.

Denial of caste.

Vardhamana Mahavira—Vardhamana was a contemporary of Gautama Buddha. His father,

Siddhartha, was a Kshatriya chief of Vaisali* and his mother Trisala was a Lichchhavi princess. He was born in Kundagrama, a Suburb of Vaisali, about 543 B.C. He married a lady named Yasoda and a daughter was born to him. But, like Gautama Buddha, he left home at the age of thirty, and, after twelve years of hard penance, found out the true way of deliverance from the miseries of the world. He was henceforth called Mahavira or the great hero, and the Jina or the conqueror. From the name Jina his sect is known as the Jaina. Mahavira preached his religion at the same time as Gautama Buddha, and died a few years after him at Pawa in the Patna district.

The Jainas, however, believe that Mahavira was not the real founder of the religion, but merely developed the doctrine of his twenty-three predecessors, called *Tirthankaras.* Whatever we may think of this, the Tirthankara who is said to have immediately preceded Mahavira, *viz.*, Parsvanath, was undoubtedly a historical figure, and laid the foundations of the Jaina church which was ultimately developed by Mahavira.

Parsvanath.

Buddhism and Jainism—There are striking resemblances as well as differences between Jainism and Buddhism. Both derived their main doctrines from the Brahmanical scriptures, but refused to regard the Vedas as eternal and infallible, and denied the efficacy of the rites and ceremonials prescribed in them for the purpose of salvation. Both laid great stress upon a pure and moral life, specially

Resemblances.

* The village of Basarh in the Muzzafferpore District.

non-injury to living beings; both emphasised the effect of good and bad deeds upon a man's future births and ultimate salvation; both ignored the ideas of God; both decried caste, and both encouraged the practice of giving up worldly life. But there were also striking differences between them, both as regards philosophical doctrines and practical regulations. Jainism, for example, laid great stress upon rigorous ascetic practices, while Buddha decried them. Besides, the Jaina doctrine of non-injury to animals was carried to a far greater excess than was ever contemplated by Buddhism. Again, some of the Jaina practices, such as going naked, was abhorrent to the Buddhists. Lastly, while the Buddhists cut themselves altogether adrift from the Brahmanical religion, the Jainas kept up some relations with it.

Differences.

Gautama Buddha and Vardhamana Mahavira lived and preached their religions in the same region, and both the religious sects had almost equal footing in the country at the time when their founders died. The later history of the two sects is, however, widely different. For, while within five hundred years Buddhism became a world-religion, and spread to all parts of Asia, and even to Africa and Europe, Jainism never spread beyond the boundaries of India. On the other hand, while Buddhism practically vanished from India more than five hundred years ago, Jainism is still a living force in this country, and has got a strong hold upon a large and influential section of the people.

Later history of Buddhism and Jainism.

CHAPTER V.

Political History (*C*. 500 B.C. to 321 B.C.).

Kingdoms and non-monarchical states at the time of Gautama Buddha—At the time when Gautama Buddha was preaching his new religion. there was no paramount political power in Northern India and the country was divided into a large number of states. Some of them were ruled over by kings, while in others there was no hereditary king, but the people themselves or an influential section of them carried on the government. Kosala (Oudh), Magadha (Southern Behar), Vatsa (Allahabad) and Avanti (Malwa) were the more important among the monarchical states, while the Lichchhavis of Vaisali, the Mallas of Pawa and Kusinagara, and the Sakyas of Kapilavastu were the more well-known non-monarchical states.

The Kingdoms of Kosala and Magadha—Each of these states, particularly the kingdoms, tried to aggrandise itself at the expense of others, and there were thus constant wars among them. Kosala extended its area by conquering Kasi (Benares) and the Sakya territory, while Magadha conquered Anga (Bhagalpore district) and the Lichchhavis. Both these states were thus rapidly becoming powerful and a struggle for supremacy was sure to ensue. It originated in the following way.

War between Kosala and Magadha—Bimbisara, king of Magadha, was the fifth king of the dynasty

Saisunaga dynasty.

which was founded by Sisunaga in Magadha about 600 B.C. He was a contemporary of Gautama Buddha and married Kosaladevi, the sister of Prasenajit, king of Kosala.

Bimbisara.

Bimbisara had a son called Ajatasatru by another queen and appointe his viceroy in his old age. Ajatasatru, howev his father and ascended the throne.

Ajatasatru.

Kosaladevi died of grief for her husband, and Prasenajit was so much enraged that he took back a rich village in the kingdom of Kasi which he had given as a dowry to his sister. Thus arose a quarrel between Ajatasatru and Prasenajit, and after a long and protracted war, Prasenajit made peace with his rival by giving him his daughter in marriage and restoring the disputed village as her dowry. From this time the importanc of Kosala ceased and the kingdom of Magadh became very powerful.

Ajatasatru and the supremacy of Magadha.

The Saisunaga dynasty—Ajatasatru, who had ascended the throne by murdering his father, repented of his foul crime and became an ardent disciple of Gautama Buddha. He laid the foundation of the Magadha empire by his conquests and when he died about the middle of the fifth century B. C., Magadha had no rival left to contest its supremacy.

Pataliputra.

Four kings of the Saisunaga dynasty succeeded Ajatasatru. Udaya, the second of them, transferred the capital from Rajagriha to Pataliputra (modern Patna) on the banks of the Ganges.

End of the Saisunaga dynasty.

The last two kings Nandivardhana and Mahanandin made further conquests and enlarged the kingdom. After the ten kings of the Saisunaga dynasty had ruled over

Magadha, the throne was usurped by a Sudra chief called Mahapadma Nanda.

Mahapadma Nanda.

The Nandas—The Sudra king Mahapadma Nanda was a great hero. He conquered various states in Northern India as far as the Jamuna and the Chambal, and thus established a powerful empire—the first of its kind in India during the historical period. Mahapadma Nanda was followed by his eight sons who either ruled conjointly, or succeeded one another on the imperial throne within a brief period. During the last years of their rule, India was invaded by the Greek king, Alexander the Great.

Invasion of Darius.

[illegible]vasion of Alexander the Great—From an [illegible] India was known to the western countries, and its fabulous wealth tempted their kings to invade it. Towards the close of the sixth century B. C., Darius, the Great Persian Emperor, conquered the Indus valley.

Two hundred years later, India suffered another invasion from a different country. Philip, king of Macedonia, had established his suzerainty over the whole of Greece. After his death, his son Alexander conceived the bold plan of conquering the world, and easily overthrew the mighty Persian empire. He next planned to conquer India and crossed the Hindukush mountains in May, 327 B. C. After conquering the various hill states in what is now called Afghanistan and Kafiristan, he crossed the Indus early in 326 B. C. The king of Takshasila (near Rawalpindi) submitted to him without any

contest, but Porus (Puru), the king of a petty state between the Jhelum and the Chinab, offered a vigorous resistance to the Greek hero. Although Alexander gained the victory, he was deeply impressed by the valour and heroism of the Indian chief. It is said that when Porus was brought before him as a prisoner and asked, "how he liked to be treated", the proud Indian made the famous reply, 'like a king.' Alexander, as a rule, reserved the severest punishment for those who opposed him most vigorously, but in this case he accorded a very generous treatment to Porus. He restored him to his dominions and made friends with him. This may be regarded as a stroke of diplomacy rather than a generous act. He then advanced farther east and conquered a large number of petty states into which the Punjab was then divided. When he arrived on the banks of the Beas, his soldiers refused to follow him any farther. Alexander tried various means to induce them to proceed, but without success. He thereupon returned to the bank of the Jhelum and voyaged down the river by means of a fleet constructed for the purpose. On his way he landed his army at important points, and conquered various tribes, such as the Malloi and the Oxydrakoi. In this way the conquering hero reached the mouths of the Indus. From this place, near modern Karachi, he sent a part of his army in his fleet, and himself marched with the rest through the deserts of Baluchistan (October, 325 B. C.). After a great deal of suffering he arrived safely at Susa in

Porus, the great hero.

Advance up to the Beas.

Retreat of Alexander.

Death of Alexander.

Persia (May, 324 B. C.) but died next year at Babylon (June, 323 B. C.).

Effect of Alexander's invasion—The Indian expedition of Alexander lasted for about two years, but within this short period he inflicted an incredible amount of misery upon its people. Prosperous cities and villages were levelled to the ground; men, women and even children were put to the sword in large numbers; fine crops were brutally destroyed, and the whole countryside was reduced to utter ruins. It is admitted by the Greeks themselves that in the campaign of the lower Indus valley alone, 80,000 were killed, while multitudes were sold as slaves!

As against all these sufferings to humanity. Alexander's invasion produced but few tangible results beyond opening up communication between India and Greece. The Greek domination over the Punjab was short-lived. As soon as Alexander died, the Punjab states threw off the yoke and the Greek garrisons were driven out beyond the Indus.

CHAPTER VI.

The Maurya Empire (*C.* 321 B.C. to 184 B.C.)

ıandragupta—The revolution against the Greeks was headed by one Chandragupta. He is said to have been a scion of the royal family of the Nandas, but, having incurred the displeasure of the Nanda king, was driven out of Magadha and took shelter in the Punjab. As soon as the news of Alexander's death reached the Punjab, he organised a revolt against the Greeks, and made himself master of the Punjab (321 B. C.). He then overthrew the Nanda king and gained the throne of Magadha. He thus became the lord of practically the whole of Northern India. It is said that he was greatly helped in his task by a Brahmana minister called Kautilya or Chanakya.

Expulsion of the Greeks.

Chanakya.

But Chandragupta had shortly to face a grave danger. Seleucus, the great general of Alexander, had inherited the Asiatic dominions of the master, and made preparation to reconquer the Punjab. But Chandragupta inflicted such a curshing defeat upon the Greek chief, that he had to buy peace by ceding Kabul, Kandahar and Herat. Chandragupta's empire thus stretched from the borders of Persia to Assam. Chandragupta was not only a great general but also a good administrator. He organised his vast empire on a sound basis and brought peace and prosperity to the country. In his

Defeat of Seleucus.

Chandragupta's empire.

Last days of Chandra gupta.

old age Chandragupta abdicated the throne and took to the life of a Jaina mendicant. It is said that, following the approved practice of a Jaina mendicant, he starved himself to death at Sravana Belgola in Mysore (298 B. C.).

The Mauryas—The dynasty established by Chandragupta is called the Maurya. It is generally supposed that the term is derived from the name of his mother Mura. But it is more probable that Maurya was the name of the ancient clan to which Chandragupta belonged.

Maurya, an ancient clan.

Megasthenes' Account—When peace was concluded between Seleucus and Chandragupta, the Greek king sent Megasthenes as an ambassador to the Indian court. Megasthenes lived for a long time at Pataliputra and studied the manners and customs of the Indians. He wrote a book on this subject which throws a very interesting light on the life led by the Indians during the Maurya rule.

Megasthenes says that 'the inhabitants of India have abundant means of subsistence and famine never visits the country. The country is very rich in minerals and precious stones, and the Indians are fond of finery and ornament. But otherwise they lead plain lives. They are honest and truthful, and theft is of very rare occurrence. Truth and virtue are highly prized by them and they never drink wine except at sacrifices. Personal freedom is greatly valued and slavery is unknown. The people are divided into seven classes such as philosophers (*i. e.*, Brahmanas and Buddhist religious teachers),

Megasthenes highly praises the Indians.

husbandman, shepherds, artisans, soldiers, civil officers and ministers.'

Megasthenes also supplies interesting information about the administrative system of Chandragupta Maurya. It was highly organised and the country enjoyed peace and prosperity. The business of state was carried on by a number of departments, each efficiently managed by one or more officials. Criminal law was very severe and mutilation of limbs was an ordinary punishment. The emperor took special interest in the system of irrigation. The means of communication were excellent and there was a royal road from the Punjab to Pataliputra, the capital city. Pataliputra was strongly defended by walls and ditches and the municipal administration of the city was vested in a council of thirty members. These were divided into six Boards, each consisting of five members. Each of these Boards was entrusted with a special duty, such as taking proper care of foreigners, registration of births and deaths, supervision of trade and industry, collection of taxes, etc.

System of administration.

The military organisation of Chandragupta was equally efficient. A commission of thirty members, divided into six Boards, each with five members, controlled the army. Each of the six Boards was in charge of a separate department, such as (1) Admiralty, (2) Infantry, (3) Cavalry, (4) Chariots, (5) Elephants and (6) Transport, Commissariat, etc. The army was composed of six *lakhs* of infantry, nine thousand elephants, and thirty thousand cavalry,

Military organisation.

the number of chariots being unknown. Altogether there must have been about 700,000 regular fighting men in the army whose salary and equipments were provided by the state.

The Government revenue was fixed at one-fourth of the gross produce. Various measures were adopted for the security and prosperity of the common people. Spies were employed on a large scale and they informed the king about the condition of the country and the doings of the royal officers.

Chanakya's Arthasastra (Art of Government) —The name of Kautilya or Chanakya has been mentioned before. This shrewd statesman wrote a book on politics which was soon recognised as the standard book on the subject. A book on this subject called Arthasastra, was discovered a few years ago, and this is believed by many to be the long lost treatise of Kautilya. Others, however, do not accept the view and refer the book to a much later age.

This book, however, throws an interesting light on the political theories and the system of public administration in ancient India, and indicates great progress in both these directions. It is a mine of information about the organisation of Government Departments, method of warfare, diplomatic relations between different states, sources of revenue, system of espionage, and civil and criminal law.

Power of the ministers.

We learn from the Arthasastra that the ministers enjoyed great power and prestige and influenced the decisions of the king. There was also a royal council, and on all important questions of policy the king was

guided by the decision arrived at in a joint meeting of the ministers and members of this council. In practice, therefore, the king could not rule as an autocrat. The Arthasastra, further, makes it quite clear that the king gave due weight to public opinion, as public disaffection could cost him his throne and sometimes even his life. The king regarded himself as a paid official of the state and in return for the revenue which he realised from the people he thought it to be his bounden duty to do his utmost for their security and welfare.

ht of ic opinion.

Bindusara—Chandragupta was succeeded by his son Bindusara about whom very little is known. Most probably he conquered the Deccan. Like his father he maintained friendly relations with the Greek kings, two of whose ambassadors lived in ourt.

soka—After the death of Bindusara his son Asokavardhana ascended the throne in It is probable, however, that he was not formally consecrated to the throne till four years later, in 269 B. C. In 261 B. C. Asoka led an expedition against Kalinga which corresponds to modern Orissa. The Kalingas fought bravely and were not subdued till hundreds of thousands lay dead on the battle-field. Asoka, who led the campaign in person, was profoundly moved by the scenes of horrible carnage in the battle-field, and woes and miseries that it brought upon the people at large. He promised never to make war in future, and adopted the Buddhist doctrine of non-injury to living beings.

Consecration of Asoka.

Kalinga war.

Its effect.

Asoka's pilgrimage.

Asoka's conversion to Buddhism and propagation of the new religion—Asoka was soon formally initiated into Buddhism by a monk called Upagupta. He undertook a pilgrimage to the Buddhist holy places and everywhere preached the gospels of the new religion. He devoted the remaining part of his life to propagate the teachings of Buddha to the whole world. For this purpose he organised a network of missionaries who not only visited different parts of India but also various countries in Western Asia, Africa and Europe. He sent his own son and daughter, Mahendra and Sanghamitra, to preach the new religion in Ceylon. In order to bring home to the people the simple moral teachings of Buddha he had them engraved on rocks and pillars throughout his dominions. He convoked a council of the Buddhist monks at Pataliputra to reconcile the different Buddhist sects.* Besides, he appointed a special class of officers called Dharma-Mahamatras to look to the morals the people.

Missionary propaganda.

Conversion of Ceylon.

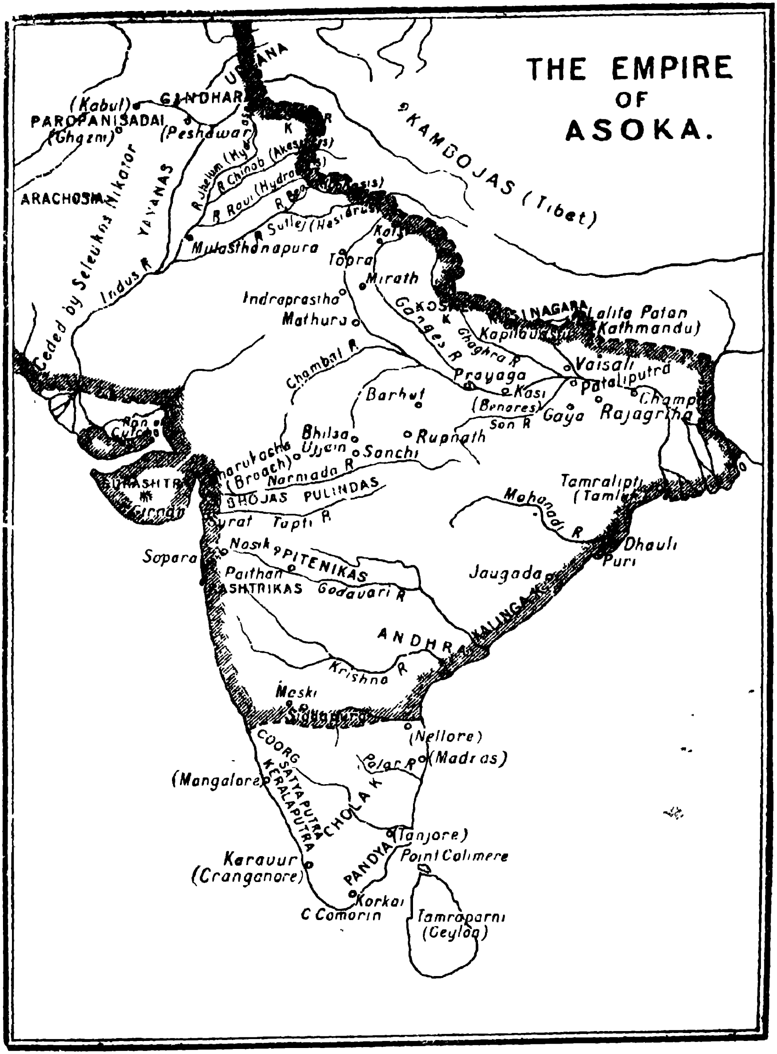
Rock and pillar inscriptions.

Third Buddhist Council.

Asoka, an ideal Buddhist—The emperor himself set an example of the pious benevolent life that he expected others to lead. He established hospitals for men and beasts, and planted medicinal plants and herbs, not only in his own dominions but in the

Asoka's piety.

* The first great Buddhist Council was held shortly after the death of Buddha to collect his doctrines. The second Council was held one hundred years later, to settle some disputed points of doctrine. Asoka's Council was the third one. The fourth and the last great Council was held in the time of Kanishka.


THE EMPIRE OF ASOKA.
GANDHARA
(Kabul)
PAROPANISADAI
(Ghazni)
(Peshawar)
ARACHOSIA
Ceded by Seleukos Nikator
YAVANAS
Indus R.
R. Jhelum
R. Chinab (Akesines)
R. Ravi (Hydraotes)
Sutlej (Hesidrus)
Mulasthanapura
KAMBOJAS (Tibet)
Topra
Mirath
Indraprastha
Mathura
Ganges R.
Ghaghra R.
Kapilavastu
Lalita Patan
Kathmandu)
Chambal R.
Prayaga
Kasi
(Benares)
Vaisali
Pataliputra
Champa
Gaya
Rajagriha
Son R.
Barhut
Bhilsa
Ujjein
Sanchi
Rupnath
(Broach)
Narmada R.
BHOJAS PULINDAS
Surat
Tapti R.
Tamralipti
(Tamluk)
Mahanadi R.
Dhauli
Puri
Sopara
Nasik
PITENIKAS
Paithan
RASHTRIKAS
Godavari R.
Jaugada
KALINGA
ANDHRA
Krishna R.
Meski
(Nellore)
COORG
SATYAPUTRA
KERALAPUTRA
(Mangalore)
Palar R.
(Madras)
CHOLA
PANDYA
(Tanjore)
Point Calimere
Karauur
(Cranganore)
Korkai
C. Comorin
Tamraparni
(Ceylon)

neighbouring countries as well. Formerly hundreds of animals were daily killed for the royal kitchen, but Asoka put a stop to it by adopting vegetarian diet and laid down regulations prohibiting wanton slaughter of animals. He also made arrangements for alms-giving on a large scale, and provided for the comforts of travellers by digging wells and planting trees and rest-houses along the roads. Asoka was a great patron of arts. He built fine palaces at Pataliputra and erected numerous religious buildings such as pillars and stupas. Most of these have perished, but even the few that have reached us are regarded as marvellous works of art and show the wonderful progress of the Indians in this direction. He also arranged religious processions to impress the imagination of the people. He preached that followers of any religious sect should not abuse or ill-treat the followers of any other religious sect. Asoka himself set an example of this great virtue of toleration. For, although he was a Buddhist, he behaved kindly with the followers of all other sects, and looked to their comforts with equal care.

Vegetarian diet.

Beneficent works.

Artistic achievement.

Toleration.

Asoka, an ideal king—Asoka was also great as a king. He repeatedly declared that he looked upon his subjects as his own children, and was always anxious to do good to them. He worked hard and personally supervised the details of administration. His rule was eminently just and benign. He had an ideal character and lived and died as a simple pious Buddhist mo

Greatness of Asoka—Asoka is justly regarded as one of the greatest kings in the whole world. When he ascended the throne, Buddhism was merely a local sect, but by the time of his death it had already developed into a world religion. Few other kings can show equally brilliant success in uplifting the moral condition of the vast mass of people. The fact that even to-day one-third of the entire human race follows the doctrines of Gautama Buddha, is the most striking proof of the greatness of Asoka as a man and as a king.

The end of the Maurya Empire—Asoka died about 232 B. C. At the time of his death his empire included Afghanistan, Baluchistan, Makran and nearly the whole of India, excluding a few Tamil states in South India. But the Maurya empire did not flourish for a long time after his death. The Andhras revolted in the Deccan, and established an independent principality under a ruling family called the Satavahanas. Kalinga, too, followed suit. The Greeks who had established an independent principality in Bactria on the other side of the Hindukush, seized the opportunity and sent plundering raids into India. When confusion had thus set in in the Maurya empire, Pushyamitra, the commander-in-chief of the last Maurya king, Brihadratha, killed his master and made himself king. Altogether ten kings of the Maurya dynasty ruled for 137 years (321-184 B. C.).

Revolt of the Andhras and the Kalingas.

Greek invasion.

Treachery of Pushyamitra.

Duration of the Maurya rule.

CHAPTER VII

India after the downfall of the Maurya Empire (184 B. C. to 319 A. D.)

184 B.C. – 72 B.C.

The Sungas—The dynasty founded by Pushyamitra is known as the Sunga. Pushyamitra could not stop the incursion of the Bactrian Greeks, who occupied Afghanistan and a part of the Punjab, and ruled there for nearly 250 years. But although the permanent conquests of the Greeks never extended much beyond the Punjab, the Greek kings made occasional raids into the interior of the country. One of them, Menander, even conquered Oudh, and probably advanced as far as Pataliputra. Pushyamitra had also to suffer an invasion from Kharavela, king of Kalinga. But in spite of all these he was able to restore the old glory of the empire to a certain extent. He celebrated an Asvamedha sacrifice in token of his power and glory. His grandson Vasumitra was in charge of the horse, and fought successfully against the Greeks on the banks of the Sindhu river. After this he triumphantly led back the horse to Pataliputra where the ceremony was performed with great splendour. The successors of Pushyamitra were, however, very weak, and under them the power of the Sungas steadily declined. At last in 72 B. C. the tenth Sunga king was killed by his minister Vasudeva.

Pushyamitra. **Menander.** **Kharavela.** **Pushyamitra's horse sacrifice.**

The Kanvas—Vasudeva founded the Kanva dynasty. It had four kings, who ruled for only 45 years (72-27 B. C.).

The foreign invaders—The Greeks and the Sakas—During the rule of the Sungas and the Kanvas, western and north-western India was attacked by successive bands of foreign invaders. The Bactrian Greeks have already been referred to. Next came the Sakas. They were a nomadic tribe and originally lived on the bank of the Oxus. But being pressed south by another nomadic tribe, the Yueh-chi, they crossed the Hindukush, and entered India through Seistan. They established various principalities, at Taxila and Mathura in the north, and in Malwa and Kathiawar Peninsula in the south. The most important of these was the principality in Kathiawar Peninsula, ruled over by a long line of kings, known in history as the Western Satraps. Rudradaman, the greatest king of this family, ruled in the middle of the second century A. D. and increased his dominions by extensive conquests. The Western Satraps ruled for nearly 300 years from the end of the first to the close of the fourth century A. D.

The Bactrian Greeks.

The Sakas.

Western Satraps.

Rudradaman.

The Parthians—After the Sakas came the Parthians. They were the ruling tribe in the territory south-east of the Caspian Sea, *i. e.*, northern Persia. They conquered Kandahar region, and established several principalities in Afghanistan and the valley of the Indus. The court of one of their kings, Gondophares, is said to have been visited by the

Apostle St. Thomas shortly after the death of Jesus Christ.

Gondophares and St. Thomas.

Kushanas—Lastly came the Kushanas, a ch of the nomadic Yueh-chi tribe. The Yuch-chi were originally settled on the borders of China, but conquered the Oxus valley from the Sakas, as referred to above. They soon made themselves master of Bactria. During their residence in Bactria the Yueh-chi gave up their nomadic habit and adopted a settled mode of life. They were divided into five clans, but one of them, the Kushanas, soon grew to be the most powerful under the able leadership of Kujula Kadphises. Kujula soon established his supremacy over the entire Yueh-chi tribe. He then defeated the Parthians and the Greeks and conquered Afghanistan. He was making preparations for invading India, when he died at the advanced age of eighty. His son and successor Wema Kadphises, however, completed the task, and conquered a large part of India. He did not rule his Indian dominions in person, but had them governed through deputies.

Kujula Kadphises.

Wema Kadphises.

Kanishka—After Wema Kadphises came Kanishka. Kanishka's relationship with his predecessor is not known with certainty, but he is undoubtedly the most famous of all the Kushana kings. He was a great conqueror and his empire included not only the greater part of Northern India as far, at least, as Benares in the east, but also extensive dominions in Central Asia. He fought successfully with the Chinese, and several Chinese princes were kept as

Kanishka's Empire.

Kanishka, a patron of Buddhism.

hostages in his court. He was a great patron of Buddhism. The famous Buddhist scholar Asvaghosha, the author of celebrated poems and philosophical works, lived in his court and shed lustre on his reign.

Buddhist Council.

He convoked a great Council of Buddhist monks, but the solidarity of the Buddhist church was destroyed by the growth of the powerful Mahayana sect.

Kanishka's tower.

Kanishka erected a great tower at Peshawar over the relics of Buddha, and its marvellous beauty and grandeur attracted visitors even from foreign countries, as Tajmahal does in our own time. The ruins of this tower, together with the relics, have recently been discovered.

Statue of Kanishka.

A statue of Kanishka has also been recently found at Mathura. It shows the strong physique and the Turkish costume of the king.

The date of Kanishka.

The date of Kanishka is not known with certainty. It is generally assumed that he ascended the throne in 78 A. D., and that the era which he established to commemorate his accession is the same as that which is now current under the name of the Saka Era.

Saka Era.

Fall of the Kushana empire—Kanishka was followed by his three successors, Vasishka, Huvishka and Vasudeva.

Kanishka's successors.

These four kings ruled over an extensive empire for a century, but their successors, were weak, and soon the empire fell to pieces. Provincial governors declared their independence, and a large number of petty states flourished in Northern India, while the Kushana principality was confined to the Western Punjab and Eastern Afghanistan.

Andhras—During the rule of the foreign tribes in Northern India, the Andhras were ruling in the Deccan. The dynasty is also known as the Satavahana after the name of the royal family. The Satavahana kings established an independent principality in the valley of the Godavery shortly after the death of Asoka. Soon they became powerful enough to lead incursions into Northern India, and conquered Malwa and probably also Magadha. The Sakas, however, soon dispossessed them of Malwa and a long war ensued between them and the Western Satraps. The Western Satraps succeeded in obtaining a footing in the Deccan, but Gautamiputra Satakarni, the most famous of the Satavahana kings, not only freed his country from the foreign yoke, but even conquered a portion of the enemy's dominions. But for the strong Andhra power in the south, Deccan would probably have shared the same fate as Northern India in the hands of these barbarian invaders. Gautamiputra's son Pulumayi married the daughter of the Saka chief Rudradaman, but this did not end the conflict between the two royal houses, which went on till both sides were exhausted. Thirty kings of the Satavahana dynasty ruled for nearly 450 years, from about 220 B. C. to 230 A. D. The Satavahana kings were Brahmanas, but they patronised both Brahmanism and Buddhism.

The Satavahana family.

The fight between the Sakas and the Satavahanas.

Gautamiputra Satakarni

Pulumayi.

The Tamil States in the South—In the extreme south of the Indian Peninsula flourished several small independent states. The Cholas lived

The Cholas, the Cheras, and the Pandyas.

in the eastern coast between the Pennar and Vellar rivers, the Cheras occupied Travancore, Cochin and the Malabar District, while the Pandyas lived between the two, in the present districts of Madura and Tinnevelly. They were independent in the days of Asoka but kept on friendly relations with the great emperor. Being situated on the sea-coast, these states became flourishing seats of maritime trade with far distant countries. They led isolated lives, mostly unaffected by the great political changes in the north.

CHAPTER VIII.

The Gupta Empire (320—500 A.D.)

Chandragupta—About the beginning of the fourth century A.D., a new royal dynasty rose to prominence in Magadha. The first two kings of this dynasty were merely local chiefs, but Chandragupta, the third king, married Kumaradevi, a Lichchhavi princess, and raised the power and prestige of his family. He extended the boundaries of the kingdom as far as Allahabad in the west, and fixed Pataliputra as his capital. He commemorated his accession by the establishment of a new era known as the Gupta Era, which commenced from 320 A.D.

The Gupta Era.

Samudragupta—Chandragupta was succeeded by his son Samudragupta, the greatest king of the dynasty. He was a great military genius, and is justly regarded as one of the greatest heroes of ancient India. By a series of brilliant military campaigns he transformed the small Gupta kingdom into one of the mightiest empires. He first conquered a large number of kingdoms that flourished in Northern India, and incorporated them into the Gupta dominions. He then led a brilliant campaign in the south, along the eastern coast, and advanced as far as Madras, defeating all the kings on his way. These kings were however reinstated, probably on condition of paying tribute.

The victories of Samudragupta.

The Gupta empire under Samudragupta.

The territory directly administered by Samudragupta was bounded by the Jamuna and the Chambal on the west, the Narmmada on the south, and the Brahmaputra on the east. But quite a large number of states, both monarchical and non-monarchical, just outside this area, paid tribute to the great Gupta emperor. Among these were included Samatata or lower Bengal, Kamarupa or Assam, Nepal, and the tribal states of the Malavas, the Yaudheyas and the Arjunayans in the Punjab and Rajputana.

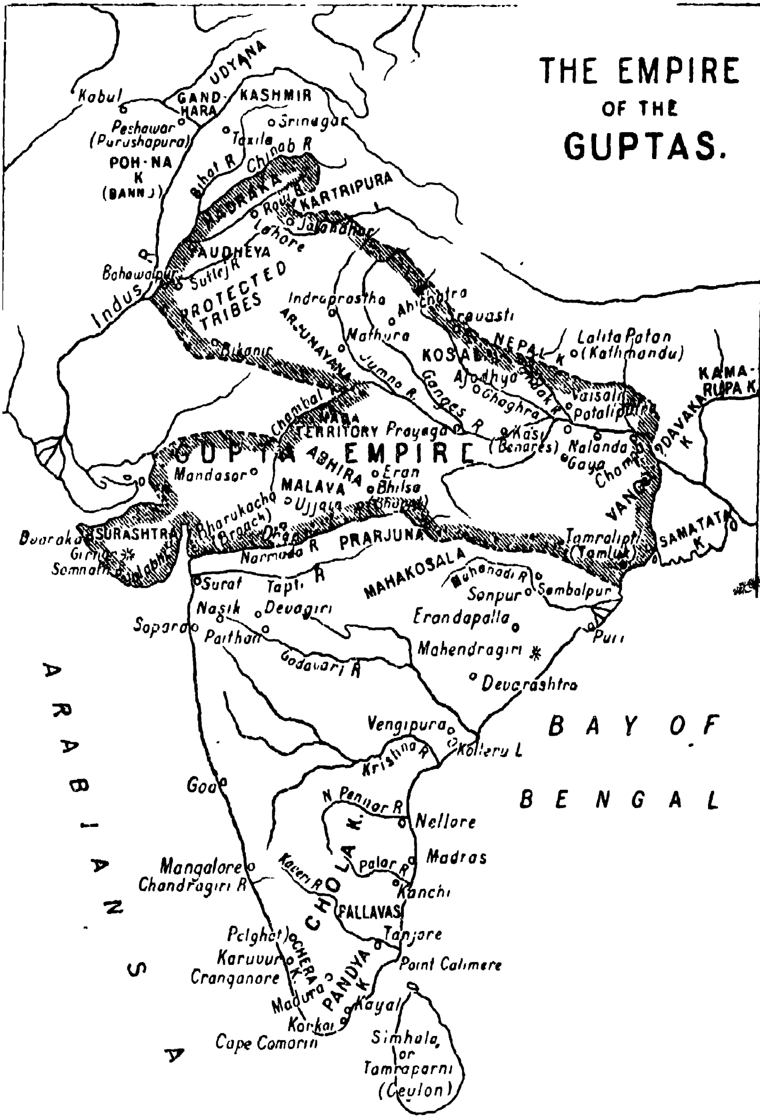
Samudragupta's Asvamedha sacrifice.

After these brilliant conquests Samudragupta performed an Asvamedha sacrifice with due pomp and ceremony. The sacrifice is a sign of the revival of Brahmanical religion, for Buddhism, which was very influential upto the time of the Guptas, prohibited the slaughter of animals.

Personality of Samudra-Gupta.

Samudragupta had a unique personality. He was a poet and a musician, and some of his gold coins represent him as playing on a lyre. Although a votary of Brahmanical religion, he revered the other religious sects. Meghavarna, the Buddhist king of Ceylon, sent an embassy to him asking for permission to build a monastery at Bodh-Gaya, and this was readily granted. Samudragupta, who has been styled the Indian Napoleon, must in any case be regarded as one of the greatest kings in ancient India.

Chandragupta II (Vikramaditya)—Samudragupta was succeeded by his son Chandragupta (*c.* 375 A.D.). His reign is memorable for the conquest of Malwa and Gujarat from the Saka chiefs called the Western


THE EMPIRE
OF THE
GUPTAS.
UDYANA
Kabul
GAND-HARA
KASHMIR
Peshawar
(Purushapura)
Srinagar
Taxila
Chinab R
POH-NA
K
Bihat R
KARTRIPURA
Ravi R
Jalandhar
Lahore
YAUDHEYA
Bahawalpur
Sutlej R
Indus
PROTECTED
TRIBES
Indraprastha
Ahichatra
Sravasti
Mathura
NEPAL
K
Lalita Patan
(Kathmandu)
KOSALA
Jumna R
Ganges R
Ayodhya
Ghaghra
Vaisali
Patalipura
KAMA-RUPA K
DAVAKA
K
Chambal
TERRITORY
Prayaga
Kasi
(Benares)
Nalanda
Gaya
Champa
GUPTA EMPIRE
Mandasor
ABHIRA
Eran
Bhilsa
MALAVA
Ujjain
Bharukacha
(Broach)
VANGA
SURASHTRA
PRARJUNA
Tamralipti
(Tamluk)
SAMATATA
K
Somnath
Narmada R
MAHAKOSALA
Mahanadi R
Surat
Tapti R
Sonpur
Sambalpur
Nasik
Devagiri
Erandapalla
Sopara
Paithan
Puri
Godavari R
Mahendragiri
Devarashtra
ARABIAN SEA
BAY OF BENGAL
Vengipura
Kolleru L
Krishna R
Goa
N Pennar R
Nellore
Madras
Palar R
Mangalore
Chandragiri R
Kaveri R
Kanchi
CHOLA K.
PALLAVAS
Tanjore
Palghat
CHERA K.
Karuvur
PANDYA K
Point Calimere
Cranganore
Madura
Kayal
Korkai
Cape Comorin
Simhala,
or
Tamraparni
(Ceylon)

Satraps. The Gupta empire thus reached the Arabian Sea.

Chandragupta II assumed the title of Vikramaditya. This title means 'powerful like the sun,' and was adopted by more than one Indian king. According to an old tradition, there was a king Vikramaditya at Ujjain, who defeated the Sakas and started the famous Vikrama Era (Samvat) beginning in 58 B. C. His court is also said to have been graced by *nava-ratna* or Nine Jewels, *i. e.*, nine learned men, including Kalidasa, the greatest poet that India has ever produced. It is now generally believed that this legendary Vikramaditya is no other than Chandragupta II of the Gupta dynasty, who defeated the Sakas of Malwa and Gujarat. It is also probable that Kalidasa graced the court of the great Gupta emperor. But all the Nine Jewels could not have flourished in his reign.

Vikramaditya of Ujjain.

The Nine Jewels of his court.

Identical with Chandragupta II.

Kumaragupta.—Chandragupta II was succeeded by his son Kumaragupta in 413 A. D. He, too, performed an Asvamedha sacrifice like his grandfather. During the last years of his rule hordes of barbarian Hunas appeared on the north-western frontier of India, and attacked the Gupta empire. The danger was averted by the crown-prince Skandagupta who pushed back the Hunas after a severe contest.

The Hunas defeated.

Skandagupta.—Kumaragupta died in 455 A. D., and was succeeded by his valiant son Skandagupta. The Huna danger was not yet over, but so long as Skandagupta lived, the frontiers of the Gupta

Fall of the Gupta empire after the death of Skandagupta.

empire remained secure. His death about 467-8 A. D. was followed by evil days. Three Gupta emperors—Puragupta, Narasimhagupta Baladitya, and Kumaragupta II—followed in rapid succession, and the Hunas gradually encroached upon the Gupta dominions. Budhagupta was the last emperor who ruled from Malwa to Bengal. After him the Hunas occupied Malwa, Rajputana and the Punjab, and the great Gupta Empire fell to pieces.

The Huna conquest.

Hindu civilisation at its best under the Guptas.

The Gupta Age, a brilliant period of Indian History—The Gupta age was one of the most brilliant periods in Indian history. It saw a wonderful outburst of intellectual activity manifested in various forms. Sanskrit poetry reached its high-water mark of glory, while Mathematics, Astronomy and other sciences were greatly developed. Architecture, sculpture, and painting achieved their due share of attention and made remarkable progress. As noted before, there was a revival of Brahmanical religion, and this was accompanied by a revival of Brahmanical literature. The two epics, the Ramayana and the Mahabharata, were finally recast, and the *Puranas* and the *Smriti* works were composed during this period*.

Liberal administration.

Fa-Hien's account—Fa-Hien, a Chinese pilgrim, visited India during the reign of Chandragupta II and has left an interesting account of the country. The administration was just and liberal, and the country was very prosperous. Pataliputra was a flourishing city, and its magnificent palaces, some of

Pataliputra, a flourishing city.

* For a fuller account see Chap. XIII.

them dating back to the days of Asoka, excited Fa-Hien's wonder and admiration. There were hospitals all over the country, and Fa-Hien was extremely pleased with the manners and customs of the Indians. The people were numerous and happy, and criminal laws were very liberal. The low-caste Chandalas were, however, regarded as outcastes and they had to live outside the city.

The miserable lot of the Chandalas.

CHAPTER IX.

India after the downfall of the Gupta Empire (500-750 A. D.)

After the downfall of the Guptas no powerful and stable empire was established for nearly 250 years, and a large number of states flourished in different parts of Northern India. The more prominent among them are noted below.

India divided into a large number of states.

The Hunas—The Hunas were a barbarian tribe, originally living in Central Asia. Their advance towards India and the ultimate conquest of Malwa, Rajputana and the Punjab have already been noted. Toramana and his son Mihirakula were the two well-known Huna kings in India. The Hunas were extremely cruel and blood-thirsty and carried devastation and desolation wherever they went. At last Mihirakula was defeated by Yasodharman about 530 A. D., and the Huna power was checked.

Toramana and Mihirakula.

Defeat by Yasodharman

Yasodharman—Yasodharman was a great military adventurer who rose to power after the break-up of the Gupta Empire, and carved out an independent principality in Malwa. He carried his victorious arms all over Northern India, as far as the Brahmaputra in the east, and the Arabian sea in the west. His greatest achievement was, however, the crushing defeat inflicted upon the Hunas. Nothing is known about his successor or the later history of his empire.

His empire.

Maukharis—The Maukharis established a powerful kingdom in what is now known as the United Provinces of Agra and Oudh. The task of keeping the Hunas in check, after Yasodharman, fell on the Maukharis, and they did their duty well for nearly half a century. The greatest king of this dynasty was Isanavarman who carried his victorious arms far and wide and advanced as far as the Andhra country.

The Maukharis check Hunas.

Isanavarman, the greatest Maukhari king.

The Later Guptas—A local dynasty, the names of whose kings ended in Gupta, ruled in Magadha. They are called the Later Guptas in order to distinguish them from the Imperial Guptas. They were engaged in constant fight with the Maukharis. Kumaragupta, the third king of this dynasty, defeated the Maukhari king Isanavarman, but, soon after, the Maukharis conquered a portion of Magadha. Damodaragupta again defeated the Maukharis, though he himself died in the fight. His son carried his victorious arms as far as the Brahmaputra river. For a time the Later Guptas had to acknowledge the supremacy of Harshavardhana, but later on Adityasena established a powerful kingdom and assumed imperial titles. He built many beautiful Vaishnava temples, and his mother and queen excavated tanks and made other pious works. He was followed by three successors all of whom possessed the imperial titles.

Fight with the Maukharis.

Adityasena.

Bengal—Bengal became a strong and independent principality soon after the overthrow of the Gupta empire. Her ambition to conquer the neighbouring territories towards the west was checked

by the Maukharis. But soon a great hero arose who was destined to raise his native state into a great power. This was Sasanka, king of Bengal, with Karnasuvarna as his capital. He rapidly rose into prominence and extended his conquests as far as Ganjam in the south. Then he marched towards the west, and conquered the Maukhari kingdom of Kanauj with the help of Devagupta, king of Malava. For the first time in history Bengal became the mistress of a considerable portion of Northern India.

Sasanka.

His conquests.

First Bengal empire.

4. **Harshavardhana**—The conquest of Kanauj brought Sasanka into conflict with the kings of Thaneswar. This small principality was raised to a great power by Prabhakaravardhana who defeated the Hunas, the Gurjaras and other neighbouring powers. On his death his elder son Rajyavardhana succeeded him. But hardly had he ascended the throne when news reached him of the campaign of Sasanka and Devagupta against Kanauj, resulting in the death of its king and the imprisonment of the queen Rajyasri who was his own sister. Rajyavardhana immediately started with a hastily collected force to release his sister and punish Sasanka and his ally Devagupta. He easily defeated the latter, but was shortly after killed by Sasanka. When this news reached Thaneswar, Harshavardhana, the younger son of Prabhakaravardhana, ascended the throne (606 A.D.), and took a vow of revenge against Sasanka. His first duty was, however, to trace his sister Rajyasri, who had been released by the enemy, but had gone

Rise of the Thaneswar kingdom.

Rajyavardhana.

His defeat and death.

Accession of Harshavardhana.

away, nobody knew whither. After a long and tedious search, Harshavardhana found her out in the Vindhya forest, when, being unable to bear her misfortune and misery any longer, she was going to throw herself into fire with all her attendants.

Harshavardhana meets his sister Rajyasri.

Harshavardhana next transferred his capital to Kanauj and pursued a scheme of conquest all over Northern India. He allied himself with Bhaskaravarman, king of Kamarupa (Assam), against Sasanka. Nothing is known of his conflict with Sasanka, but the latter ruled till 619 A. D. as a powerful king. After Sasanka's death Harshavardhana seems to have conquered a considerable portion of Northern India and established a big empire. He tried to cross the Narmada and extend his conquests into the Deccan, but was defeated by the Chalukya king, Pulakesi II. The limits of Harsha's empire are not known with certainty—but it seems to have included nearly the whole of Northern India with the exception of Kamarupa in the east and Kashmir, Rajputana, Sindh and the Punjab in the west.

Harshavardhana's conquest.

...ablishes a big empire.

Extent of his empire.

Harshavardhana was not only an able ruler and a great emperor, but also a great patron of learning. He gathered round him a circle of learned men of whom Banabhatta, the author of Harshacharita (Biography of Harsha) and Kadambari, is the most well-known. The emperor himself was an author of repute and wrote three good Sanskrit plays.

Harshavardhana, an author and a patron of learning.

Hiuen Tsang's account—The Chinese pilgrim, Hiuen Tsang, visited India during the reign of

Harshavardhana and has left us an interesting account of the king and the country.

Personality of Harsha-vardhana.

The Chinese pilgrim, who came into an intimate personal contact with the emperor, has described him as a benevolent and charitable king. Like Asoka, Harshavardhana supervised the affairs of the kingdom in person by constant travelling, and founded numerous charitable institutions. He built rest-houses and hospitals, and endowed numerous religious establishments, both Brahmanical and Buddhist. He was friendly to princes and statesmen who were virtuous and would not even talk with those who were of opposite character. He was a Saiva in faith, but was not only tolerant of, but actually devoted to other religious sects as well. Later in life he became more and more devoted to Buddhism. He held a special assembly at Kanauj in honour of the Chinese pilgrim, which was attended by twenty tributary kings, four thousand Buddhist monks, and about three thousand Jainas and orthodox Brahmanas. He had built a tower 100 ft. high, and put in it a golden image of Buddha of his own height Every morning a small golden image of Buddha, 3 ft. in height, was carried there in a procession. The emperor himself, dressed as Indra, held a canopy over the image, and scattered pearls, gold and silver flowers, and various other precious substances on the way. After reaching the tower the king washed the image with scented water and offered it thousands of silken garments decorated with gems. Then followed a great feast, and after this was over, the king held an

His religion.

Kanauj assembly.

assembly of learned men who carried on discussion on most difficult topics. This was repeated every day for about a month, but on the last day, a fire broke out in the tower, and in the confusion which followed, a fanatic made an attempt on the life of the emperor. It was disclosed later on that the Brahmanas, who were discontented at the partiality shown by the king towards the Buddhists, made a plot to kill him.

Attempt on Harsha's life.

After the ceremony at Kanauj was over, the emperor, accompanied by the Chinese pilgrim, proceeded to Prayag (Allahabad). There he used to celebrate another solemn festival, at the end of every five years, at the confluence of the Ganges and the Jamuna. All the vassal kings attended, and the king had already summoned there followers of different religious sects, the poor, the orphan and the needy for receiving gifts.

Quinquennial festival at Prayag.

Towards the west of the junction of the two rivers there was a great plain called the 'Arena of charitable offerings.' Here the emperor amassed his treasures and spent them, partly in offerings to various gods, and partly in gifts to the Buddhists, the Brahmanas, the Jains, the poor, the orphan and the destitute. The image of Buddha, and the Buddhist Bhikkhus received preferential treatment.

Harsha's piety and charity.

The ceremony continued for three months when the accumulated treasure of the empire was exhausted. The emperor distributed in charity even his personal goods, including his clothings, jewels and ornaments. being given away, he begged of his sister an

ordinary second-hand garment, and, having put it on, he paid worship to the Buddhas.

Nalanda University.

Hiuen Tsang has also described the famous University of Nalanda* which attracted students from different parts of Asia, and was justly regarded as the highest seat of learning. It consisted of many colleges situated in fine buildings, and its teachers were all reputed scholars. About ten thousand students lived here free of cost, and were taught the most advanced subjects in various branches of study.

System of administration.

The Chinese pilgrim has noted with pleasure the efficiency of the government, and the high moral character of the people. But the criminal law was very severe. Mutilation of the nose, ears, hand or feet was penalty for serious offences, and ordeals by water, fire and poison were in vogue. Taxes were very light and the system of forced labour was unknown.

His conquests.

Yasovarman—Harshavardhana's empire passed away with his death which took place about 647 A. D. About half a century later, another great king of Kanauj, Yasovarman by name, conquered a large part of Northern India. He advanced as far as Bengal and killed its king, and his court-poet Vakpatiraja celebrated this event in a Prakrit poem.

* Nalanda was situated near the modern village called Bargaon in the Behar Sub-division of the Patna district. Recent excavations at this place have unearthed many old buildings.

In 731 A. D. he sent his minister to the Chinese emperor. *Embassy to China.*

Lalitaditya—But Yasovarman's success was short-lived. A great military genius named Lalitaditya Muktapida had ascended the throne of Kashmir in 724 A. D. Fired by the ambition of founding an empire he first defeated the Tibetans and various other mountain tribes, and next turned against Yasovarman. After a long struggle Lalitaditya defeated and killed Yasovarman and annexed his kingdom. *His conquest.* *Defeats Yasovarman.*

Lalitaditya then marched towards the east and overran Magadha, Vanga, Kamarupa and Kalinga. He next conquered Malwa and Gujarat and defeated the Arabs. Lalitaditya lavished the great resources of his mighty empire in setting up beautiful towns and adorning them with fine buildings, monasteries, temples and images of gods. The most famous of his works is the Martanda temple, ruins of which still testify to the grandeur of Kashmirian art. *His empire.* *Martanda temple.*

The Prophet Muhammad—The Arabs whom Lalitaditya defeated grew as a powerful nation since the days of the Prophet Muhammad. He belonged to a poor but noble family of Mecca and married a rich widow named Khadija. He was of a contemplative turn of mind and soon evolved a new doctrine. He violently denounced the prevailing idolatry, and preached a new religion according to which there was but one God, and Muhammad was His Prophet. In spite of a severe opposition, in course of which *Life of Muhammad.* *His doctrine.*

the Prophet had to retreat to Medina,* he succeeded in establishing his new religion all over the country. He died in 632 A. D.

The growth of Islamic Power—With the new religion, the Prophet infused a new spirit among the Arabs, and within an incredibly short time, they became a powerful military nation. Persia, Syria and Egypt were conquered within ten years of the death of the Prophet, and Northern Africa and Spain also fell in quick succession. By the beginning of the eighth century the empire of the Caliphs, as the successors of the Prophet were called, extended from the Pyrenees mountains to the Oxus.

The Arabs in Sindh—As early as the middle of the seventh century A. D. the formidable Arabs reached the frontiers of India, and cast longing eyes on her fair plains and cities. No power in Asia, Africa or Europe had yet been able to check the Arabs, and it was no wonder that India should be added to their ever-growing dominions,—the wonder rather is that it took them nearly a hundred years to effect the conquest of only one small province.

The Arabs tried to enter India through Afghanistan, Baluchistan and Makran, as well as by the sea, but their repeated efforts were foiled by the hardy mountaineers who lived on the western borderland of India. Sometimes the Arab army

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* The Muhammadan era Hejira dates from this event which took place in 622 A. D.

even met with serious disasters. At last after more than half a century, they gained an important victory over the king of Sindh and annexed that territory in 712 A. D.

King Dahar.

Some time before that year an Arab ship was plundered by pirates near Debal, a harbour of Sindh. Dahar, the king of Sindh was asked to restore the men and goods, but he replied that he had no power over the pirates. So, Hajjaj, the governor of the eastern dominions of the Caliph, sent an army against Debal. This was defeated by Dahar's son. Then Hajjaj sent a big army under Muhammad-Ibn-Kasim. Dahar's generals and chiefs mostly betrayed him and joined the enemy. At last a decisive battle was fought near the fortified city of Raor. Dahar fought bravely and died in the battle-field. The death of the king was followed by a complete rout of his army, and the survivors took refuge in the fort of Raor. Dahar's heroic queen defended the fort with stubborn courage till provisions failed. Then she burnt herself, along with other women, to save their honour, and the fort was captured by Muhammad-Ibn-Kasim. The latter then conquered Alor, the capital city, and several other strongholds. Sindh was thus conquered and formally annexed to the Arab Empire. But the Arabs could not make any further progress in the conquest of India. They led occasional raids into the interior, but their permanent conquest never extended beyond Sindh. The Gurjaras and the Chalukyas stood as a bulwark against them and

Muhammad Ibn Kasim conquers Sindh.

The heroic defence of the queen.

The Arabs fail to extend their conquests.

checked their progress. The conquerors of the world had to stop at the gate of India.

The Chalukyas—We must now turn to the Deccan. No great power arose there for three hundred years after the Satavahanas. About the middle of the sixth century A. D., the Chalukya dynasty carved a small principality with Vatapipura or Badami as its capital. By rapid conquests it made itself the master of the whole of the Deccan. The greatest king of the dynasty was Pulakesi II, who made extensive conquests in the north and the south. He defeated the great emperor Harshavardhana on the banks of the Narmmada, and established his suzerainty over Malwa and Gujarat. He inflicted a crushing defeat upon the Pallava king Mahendravarman, and advanced within a few miles of his capital. He then established his suzerainty over the Cholas, Keralas and the Pandyas. These great victories made Pulakesi the master of nearly the whole of India, south of the Vindhyas. His reputation also travelled beyond India, and he is said to have exchanged embassies with Khusru II, King of Persia. The Chinese traveller Hiuen Tsang, who visited his court, has eloquently described the power and virtues of the king, and the valour and heroism of his subjects. But the triumphant career of Pulakesi was cut short by a disastrous defeat in the hands of the Pallavas. The Pallava king Narasimhavarman defeated and killed Pulakesi II, and plundered and devastated the Chalukya capital (642 A. D.). The fortunes of the Chalukyas were,

Pulakesi II, the greatest king.

His conquests.

His embassy to Persia.

His defeat and death.

however, restored by Vikramaditya I, the son of Pulakesi II, and the dynasty continued to rule till 753 A. D. when it was overthrown by the Rashtrakutas.

The Pallavas—Long before the Chalukyas rose to power in the Deccan, the Pallavas had established a kingdom in South India with Kanchi (Conjeeveram, near Madras) as their capital. They soon became very powerful and extended their power over nearly the whole of the present Madras Presidency. They were constantly engaged in fighting with the Chalukyas, and the defeat of Mahendravarman, and the success of Narasimhavarman have already been referred to above. Thus the Pallavas, who were the dominant power of the south, also became powerful in the Deccan for the time being. The Chalukyas recovered their kingdom, but the struggle continued. The Pallava power declined in the middle of the eighth century A. D., and finally passed away 100 years later, making room for the Cholas. The Pallava kings were great builders, and the name of Narasimhavarman will ever be remembered in connection with the 'Seven Pagodas' at Mamallapur, each of which is cut from a great rock boulder'.

The Pallavas conquer the Deccan.

Pallava Art.

CHAPTER X.

Struggle for Empire.

The Rashtrakutas, the Palas and the Gurjara-Pratiharas (750-950 A. D.)

During the latter half of the eighth century A. D. three important kingdoms arose in different parts of India. They all became very powerful, and fought with one another for supremacy. These three powers were the Rashtrakutas in the Deccan, the Palas in Bengal, and the Gurjara-Pratiharas in Rajputana. The history of India from 750 A. D. to 950 A. D. is really the history of the struggle between these three powers, which exhausted them all, and paved the way for the Muhammadan conquest of the country.

The three kingdoms.

The Rashtrakutas—The Rashtrakutas succeeded the Chalukyas in the Deccan (753 A. D.). Their capital was at Manyakheta, modern Malkhed, in the Nizam's dominions. The dynasty became very powerful under Dhruva, who carried a victorious campaign in the north, and defeated the Gurjaras. Early in the ninth century A. D. his son Govinda III again overran the Gurjara territory, and proceeded upto the Himalayas in his career of conquest. The rise of the Pala power put a stop to the aggrandisement of the Rashtrakutas in the north, but they remained a great power in the Deccan till

Dhruva.

Govinda III.

the middle of the tenth century A. D. when a new Chalukya dynasty succeeded them.

The Palas of Bengal—After the death of Sasanka, Bengal passed through evil days. It came under the later Guptas, and was successively conquered by Yasovarman, Lalitaditya and many other foreign kings. These repeated foreign conquests destroyed the solidarity of the kingdom, and anarchy and confusion prevailed everywhere. There was no central authority, every petty landlord behaved like an independent chief, and everywhere the strong oppressed the weak. Unable to bear this miserable state of things any longer, the people of Bengal at last elected an experienced man called Gopala to be their king. Gopala at once restored order and gave peace to the country, and left a happy, united and prosperous kingdom to his son, Dharmapala.

Anarchy in Bengal.

Election of Gopala.

Dharmapala was the greatest king of the Pala dynasty. He conquered far and wide, and made his suzerainty acknowledged by almost all the important states of Northern India. In particular he defeated Indrayudha, king of Kanauj, and placed his own nominee Chakrayudha on the throne. The great *Durbar* which he held at that famous city was attended by the vassal kings of Bhoja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhara and Kira, and the imperial ambitions of the Pala kings of Bengal were thus fully realised. Dharmapala enjoyed a long reign of more than 30 years and was succeeded by his son Devapala. Devapala defeated the Gurjaras and the Hunas and conquered

Dharmapala, the greatest king.

Imperial assembly at Kanauj.

Devapala.

His empire.

Utkala and Kamarupa. He was thus the undisputed master of nearly the whole of Northern India. Devapala ruled for more than 39 years, and his name and fame reached even the distant islands in the Indian Archipelago. Balaputradeva, king of Sumatra and Java, sent an ambassador to Devapala and the latter granted five villages for the up-keep of the monastery which Balaputradeva had built at Nalanda.

Decline of the Pala empire after Devapala.

With Devapala ended the most glorious period of the Pala history. His successors were weak, and during their rule, the Gurjaras made great headway and the Pala empire declined. His descendants, however, continued to rule in Bengal as a local power for nearly three centuries more.

The Gurjara-Pratiharas—The Gurjaras probably entered India along with the Hunas. The most important section of them, called the Pratiharas, had carved out independent kingdom in Malwa and Rajputana as early as the seventh and eighth centuries A. D. The Pratihara king of Malwa rose into prominence by resisting the inroads of the Arab rulers of Sindh. The two most prominent kings after him were Vatsaraja and Nagabhata. Both of them made extensive conquests, but, being defeated by the Rashtrakutas, could not achieve any lasting result. They were also constantly engaged in war with the Pala kings.

Bhoja, the greatest king.

After the death of Devapala, the Pratihara king Bhoja restored the fortunes of his family by rapid conquests. Under him and his son Mahendrapala

the Pratihara power reached its zenith and their capital Kanauj became a flourishing city. The Pratihara empire included Magadha and even a portion of Bengal, and extended to Kathiawar Peninsula in the west. But with Mahendrapala ended the glory of the dynasty. Shortly after his death the Rashtrakuta king Indra III defeated the Pratihara king Mahipala and even sacked his capital Kanauj. Mahipala recovered his kingdom within a short period, but the prestige of the Pratiharas received a severe blow from which they never recovered again.

Mahendrapala.

The Pratihara empire.

Decline of the Pratihara power

As usual, the decline of the Pratihara empire was followed by the rise of new local powers. The feudatory states declared their independence one after another, and within a short time the Pratihara kingdom was confined to Kanauj and its neighbourhood. The most important among the powers that thus arose out of the disintegration of the Pratihara Empire were the Chandellas.

The Chandellas—The Chandellas rose into prominence in the nineth century A.D. and established a kingdom called Jejakabhukti in the Bundelkhand region. They were at first feudatories of the Pratihara emperors, but Yasovarman threw off the allegiance and ruled as an independent king. He carried on successful wars against various powers from Kashmir to Bengal, and conquered the fort of Kalanjara which henceforth became the stronghold of his kingdom. The Chandella power rapidly advanced under Dhanga, the son and successor of

Yasovarman.

Dhanga.

Yasovarman. He defeated the Pratihara king of Kanauj and extended his power upto the Jamuna in the north and Gwalior in the north-west. In course of his long reign covering the latter half of the tenth century A.D., Dhanga extended his power as far as Benares. The Chandella kings were great builders. They built many beautiful temples and constructed lovely lakes and massive embankments.

The rise of other powers—The success of the Chandellas was a signal for the final disruption of the Pratihara empire. The Kalachuris who dwelt in the neighbourhood of the Jubbulpore district followed the examples of the Chandellas. Their king Lakshmanaraja flourished in the middle of the tenth century A. D. and consolidated his kingdom by extensive conquests. About the same time the Chaulukya Mularaja established the independent kingdom of Anhilwara in Gujarat which included parts of southern Rajputana. In the west Jaipal, the king of the Shahi dynasty of Kabul, extended his power over nearly the whole of the Punjab. Other powers also rose on the ruins of the Pratihara Empire, the most notable of them being the Paramaras of Malwa and the Chahamanas or Chauhanas of Sakambhari and Ajmere.

The Kalachuris.

The Chaulukyas.

The Shahis.

The Paramaras.

The Chauhanas.

CHAPTER XI

Sultan Mahmud—the beginning of the Muhammadan Conquest.

Alptegin founds a kingdom, Ghazni.

Kingdom of Ghazni— While political disintegration was thus taking place in India, Alptegin, a Turkish slave of the Samani kings, carved a principality in the Soleiman hills round Ghazni. The kingdom passed on, some time after his death to one of his Turkish slaves, named Sabuktegin. About 977 A. D. Sabuktegin led several expeditions against India and conquered some forts.

War between Jaipal and Sabuktegin.

Jaipal—Jaipal, the Shahi king, who, as already related, ruled over extensive territories in Afghanistan and the Punjab, naturally took alarm and invaded the kingdom of Sabuktegin. The two armies met between Ghazni and Jalalabad; but before there was any serious engagement, a furious thunderstorm broke out, and induced Jaipal to retreat after concluding a treaty with Sabuktegin. Once safely back in his kingdom, Jaipal refused to observe the treaty. Thereupon Sabuktegin assembled an army with a view to invade his dominions, and ravaged some territories on his frontier. Jaipal, who foresaw the danger of a Muhammadan invasion of India, did not underrate its gravity, and appealed to other Indian chiefs to save the honour of their motherland. The appeal was immediately responded to by the king of Kanauj

Confederacy of Indian Princes against Sabuktegin.

as well as the Chahamana, the Chandella, and various other kings.

Defeat of the Indians.

The Indian chiefs met the hostile army beyond the Indus and bravely fought in defence of their faith and country. But Sabuktegin gained the day. He levied a heavy tribute and made himself master of all the territories upto the Indus (991 A. D.).

Accession of Sultan Mahmud.

Sultan Mahmud.—Sabuktegin died in 997 A. D. He had nominated his younger son Ismail for the throne of Ghazni and the latter caused himself to be proclaimed king immediately after his father's death. But he was defeated by his elder brother Mahmud who conquered Ghazni and declared himself king. Mahmud refused to pay homage to the Samani kings and called himself Sultan.

Defeat and death of Jaipal.

Sultan Mahmud was undoubtedly the best general of his age. Master of extensive territories from the Indus to the heart of Persia, he determined to pursue the Indian policy of his father on a much bigger scale. In 1001 A. D. he marched towards India with 10,000 chosen horse. The old king Jaipal met his adversary near Peshwar, but was defeated and taken prisoner. Although Jaipal was released on promise of paying tribute, he did not choose to survive the disgrace, and burnt himself to death in a pyre which he set on fire with his own hands.

Expeditions of Sultan Mahmud.

What followed took the breath of India away. Almost every year Sultan Mahmud repeated his incursions into India. He directed his march against a notable place, plundered everything that fell on his way, destroyed the temples within his reach,

broke the idols, and returned home with immense booty.

In 1004 A. D. Mahmud crossed the Indus and attacked the city of Bhera on the banks of the Jhelum. Its chief Biji Rai fought bravely and Mahmud's position became critical. But the Sultan ultimately gained the victory and annexed the principality to his dominions. Next year he advanced against Multan and reduced it to submission.

Anandapal—The chief of Multan had appealed for aid to Anandapal, the son and successor of Jaipal. Anandapal refused to allow Mahmud to march through his kingdom and sent an army against him. It was defeated and pursued as far as the Chenab.

Confederacy of Indian Princes against Mahmud.

In 1008 Mahmud advanced against Anandapal to punish his treachery. But the Indians were not insensible to the danger which threatened their country and religion. Anandapal organised a confederacy in which the king of the principal states of Western and Central India took part. It was the last desperate struggle for India's freedom; and so profoundly did the sacred cause impress the heart of Indians that even 'Hindu women sold their jewels, melted down their golden ornaments, and sent their contributions from a distance to furnish resources for this holy war.'

Furious charge of the Indians.

Sultan Mahmud was alarmed at the preparation of his enemy, and took up a defensive position, fortified by trenches. But the Indians attacked his camp with 'astonishing fury,' and cut down three to

four thousand soldiers in a few minutes. Sultan Mahmud withdrew his forces. But suddenly one of those unfortunate incidents that have again and again decided the fate of Indian battles snatched away the victory which was almost within the grasp of the Hindus. The elephant on which the Hindu general* was mounted took fright and fled from the battle-field. The Indians lost heart at what they took to be the desertion of their general, and fled. Sultan Mahmud at once charged home with 10,000 select horse. It was then a pure butchery, and thousands of Indians lay dead on the field. In spite of the stubborn courage of the Indian soldiers, the day was lost for lack of discipline and generalship.

The final defeat of the Indians.

The Sultan followed up his victory by the plunder of Nagarkot (Kangra). There was no garrison to protect it, as they had joined the late war, and it is said that '700,000 golden *dinaras*, 700 *mans*† of gold and silver plates, 200 *mans* of pure gold in ingots, 2000 *mans* of unwrought silver, and twenty *mans* of various jewels, including pearls, corals, diamonds and rubies' fell into the hands of the victor. Shortly afterwards Anandapal bought peace by promising an annual tribute to Mahmud.

Nagarkot.

* Most probably Anandapal himself, but the accounts differ.

† The weight of the '*man*' varies from 2 lbs. to 8 lbs. in different parts of Arabia and Persia. Indian *man* is about 80 lbs. It is difficult to say which measures are adopted by Ferishta, our authority for this information. *Dinara* is equal to about 10s. The statement is probably an exaggeration.

Expeditions of Sultan Mahmud—Henceforth the Sultan hardly met with any serious opposition in his periodical excursions into India. Altogether about seventeen expeditions are set to his credit, and Kanauj, Mathura, Multan and Thaneswar were among the more important cities sacked by him. The Pratihara king submitted to Mahmud after a struggle. The Chandella king opposed bravely at first, but afterwards bought peace by offering presents. Trilochanapala, the successor of Anandapal, again opposed Mahmud. The Sultan defeated him, and, in order to put an end to all future troubles, annexed the whole of the Punjab to his kingdom (1021 A. D.).

Kanauj.

Annexation of the Punjab.

The last important expedition of Mahmud was directed againstt he celebrated temple of Somnath in 1024 or 1025 A. D. The Indians opposed a brave resistance, and for two days repulsed the Muslim army from the walls of the city. The king of Gujarat and the neighbouring chiefs joined the defence, and in the battle that ensued on the third day the Muhammadan army was almost beaten back. But the stubborn courage and superior skill of Sultan Mahmud reversed the fortunes of the day. When the Sultan entered the temple he was struck with awe at the grandeur and magnificence of the structure. The priests of the temple implored him to protect the image and even wanted to pay a handsome ransom. The Sultan replied that he would rather be remembered as the breaker than the seller of idols, and broke the image, probably a Sivalinga, with his own hand. The treasures which the Sultan

Sack of Somnath.

secured at this place were incalculable and are said to have exceeded all his former captures. On its way back to Ghazni, the Sultan's army suffered very great miseries in the desert of Rajputana. It is said that a priest of Somnath, in order to avenge its destruction, assumed the role of a guide to Mahmud's army and lured it to what he thought would be a sure destruction.

Mahmud's conquests of Persia.

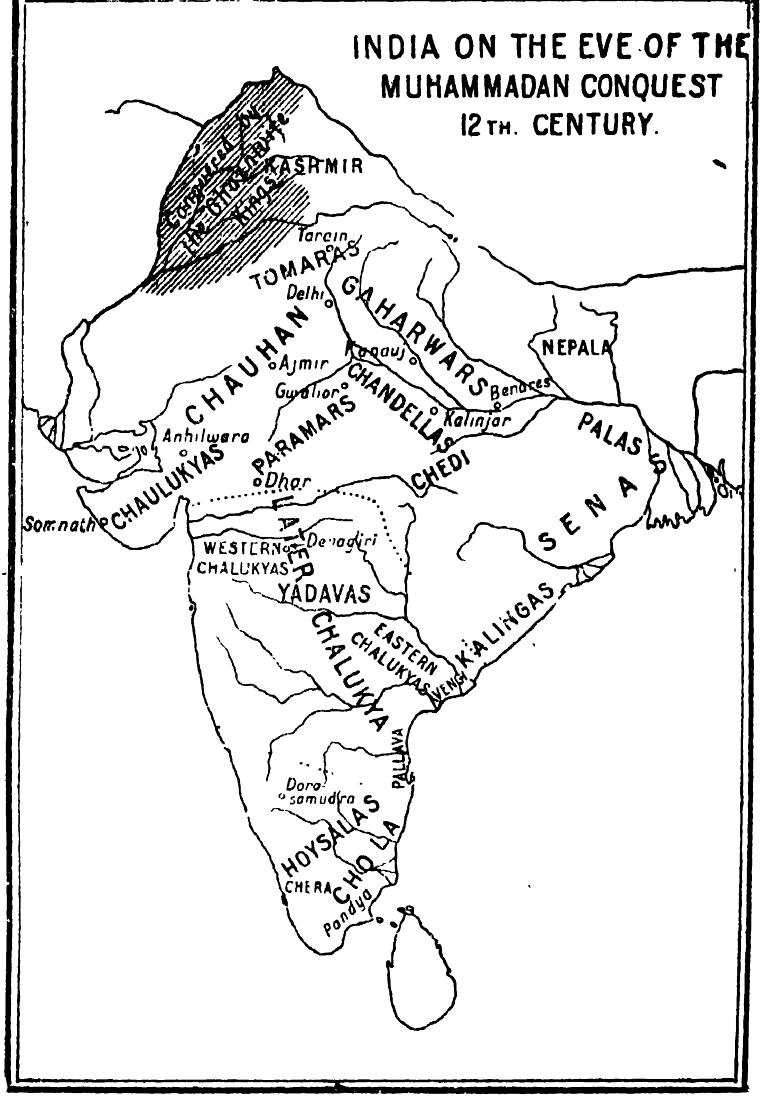
The Sultan, however, extricated his army and reached Ghazni in safety. His attention was now drawn to western territories and he conquered the greater part of Persia, extending his dominions as far as the Caspian Sea. Soon after this brilliant achievement the Sultan died at Ghazni in 1030 A. D.

A great military genius.

Character of Sultan Mahmud—Sultan Mahmud is undoubtedly one of the greatest military geniuses that the world has ever seen. His intelligence, courage, prudence, military skill, and many other good qualities of head and heart command universal respect and admiration. But from the point of view of India he can only be regarded as a ruthless conqueror. He inflicted great miseries on the people of India and wounded their religious sentiment by indiscriminate destruction of temples and idols. His avarice knew no bounds and most of his military expeditions were undertaken with the sole object of plunder.

But a ruthless conqueror.

He was a great patron of art and letters in his own dominions, but his ruthless conquests did not advance the cause of Islamic religion or civilisation in India.


INDIA ON THE EVE OF THE
MUHAMMADAN CONQUEST
12TH. CENTURY.
KASHMIR
Tarain
TOMARAS
Delhi
GAHARWARS
NEPALA
Kanauj
CHAUHAN
Ajmir
CHANDELLAS
Benares
Gwalior
PARAMARS
Kalinjar
PALAS
Anhilwara
CHAULUKYAS
Dhar
CHEDI
SENAS
Somnath
LATER
WESTERN
CHALUKYAS
Devagiri
YADAVAS
KALINGAS
EASTERN
CHALUKYAS
CHALUKYA
VENGI
PALLAVA
Dora-
samudra
HOYSALAS
CHOLA
CHERA
Pandya

CHAPTER XII.

The last days of Hindu Independence.

The Rajput states—The invasion of Sultan Mahmud destroyed the political solidarity of India. Henceforth we only find a large number of states in India, mostly ruled over by Rajput tribes, quarrelling with one another, until all of them were involved in a common ruin. The history of more important of these states may be told in brief outline.

Kanauj—The sack of Kanauj by Sultan Mahmud dealt a death-blow to the Pratihara power. In the last quarter of the eleventh century, Chandradeva of the Gahadavala clan established a new kingdom and assumed the proud title of Maharajadhiraja. The most famous king of the dynasty was Maharajadhiraja Govindachandra who ruled for nearly half a century, and extended his rule over Magadha. His grandson Maharajadhiraja Jayachchandra ascended the throne in 1170 A. D. and is described by the Muhammadan writers as a great sovereign.

The Gahadavalas.

Govinda-chandra.

Jayachchan-dra.

Bengal—The Palas ruled in Bengal, continually troubled by foreign invasions. Towards the close of the tenth century A. D., the Kambojas occupied their dominions, but Mahipala (*c.* 980—1030 A. D.) recovered the paternal territories. About the beginning of the eleventh century A. D., the Chola king Rajendra Chola invaded the Pala kingdom. To the credit of Mahipala it must be said, that he not only

Kamboja invasion.

Mahipala.

defended his country against the Cholas, but extended his dominions upto Benares before 1025 A. D.

Kaivarta revolt.

Rampal.

Mahipala II, the great-grandson of the first king of that name, ascended the throne about the middle of the eleventh century A. D. His cruel and tyrannical conduct led to a successful revolt headed by the Kaivarta chief Dibboka. Although Rampal, the youngest brother of the king, regained the throne, the power and prestige of the family were gone for ever. About the end of the eleventh, or the beginning of the twelfth century, we find a new power in Bengal, the Senas. The first notable king of the new dynasty was Vijaya Sena who defeated the Pala king and conquered Bengal. He pushed his conquests to Assam and Mithila, and probably also occupied a part of Magadha, although some Pala kings still reigned in a corner of this province. Vijaya Sena was succeeded by Ballala Sena and Lakshmana Sena who extended the kingdom to Kalinga in the south and Benares in the west. The Sena period is associated with important social changes, the effect of which is to be seen to this day.

The Senas.

Vijaya Sena.

Ballala Sena and Lakshmana Sena.

Extent of the Sena kingdom

Central India—The Kalachuris and the Chandellas were, as before, the chief political powers in Central India. Gangeyadeva Kalachuri was one of the greatest kings of his dynasty. He and his son Maharajadhiraja Karna raised the power and glory of the family to an extent unknown before, and their suzerainty was established as far as Tirhut. Karna tried his strength with the Pala king of

The Kalachuris.

Magadha and defeated Bhoja, the Paramara king of Malwa. But he himself was defeated by the Chandella king Kirtivarman in the latter half of the eleventh century A.D. The Chandellas remained in power for nearly a century more.

The Chandellas.

Malwa—The Paramaras founded a kingdom at Malwa, in the ninth century A.D. with its capital at Dhara. The most important king of this dynasty was Bhoja.

Bhoja.

Bhoja ascended the throne about 1018 A.D. and his glorious reign of more than forty years is still remembered in numerous Indian legends. Popular tradition has invested him with all the qualities of an ideal king, and even to-day the name of Bhoja stands for all that is good and great in an Indian king. He was a great patron of learning, and was himself an author of considerable reputation. He established a Sanskrit college within the precincts of the temple of Sarasvati, and his wide range of knowledge included diverse subjects, such as Architecture, Astronomy and Poetry. As already related, he was defeated by Karna, king of Chedi, and with him departed the greatness of the dynasty.

An ideal king.

A patron of learning.

A scholar.

Gujarat—Karna was helped by the Chaulukya king of Gujarat in his expedition against Bhoja. As has already been related, the Chaulukya (Solanki) kingdom was founded by Mularaja in the latter part of the tenth century A.D. The capital was situated at Anabilapataka better known as Anhilwara, which rapidly rose to be one of the most important cities. The kings of the dynasty successfully fought with

The Chaulukyas.

Sultan Mahmud and other Muhammadan invaders, and continued to rule till the middle of the thirteenth century.

The Chahamanas.

Prithviraja

Ajmere—But by far the most important power in India subsequent to the invasion of Sultan Mahmud was that of the Chahamanas, and the most famous king of this dynasty was Prithviraja.

Enmity between Prithviraja and Jayachchandra.

He defeated the Chandellas and captured Mahoba; and was looked upon as the greatest king in Northern India. The Gahadavala king Jayachchandra of Kanauj was, however, his sworn enemy, and the hostility between the two paved the way for the destruction of Indian independence. The stories explaining the enmity between the two chiefs read more like romance than history. We are told that Jayachchandra invited all notable kings to a Rajasuya sacrifice which was to be followed by a *Svayamvara* ceremony for the marriage of his daughter Samjukta. Prithviraja, who refused to attend, was represented by a stone statue. Samjukta, however, placed the nuptial wreath round the neck of the statue, and Prithviraja, who was present in the city in disguise with his retinue, carried her off with great difficulty.

The *Svayamvara* of Samjukta.

Fight between Ghazni and Ghor.

The kingdom of Ghor—But the true fame of Prithviraja rests upon his fight with the Muhammadan invaders from Ghor. Ghor is the name of a mountainous country to the east of Herat. It was conquered by Sultan Mahmud and was a dependency of the kingdom of Ghazni. About the middle of the twelfth century A. D. hostility arose between the two states, and was accompanied by unusual acts of

cruelty and treachery. At last Behram, the king of Ghazni, was defeated, and his kingdom fell into the hands of his rival, who for seven days sacked the city of Ghazni by fire and sword.

Ghiyasu-ddin Ghori.

Khusru Malik, son of Behram, now found shelter in the Indian province of the Punjab, but hostility continued with the house of Ghor. That kingdom shortly passed into the hands of Ghiyasu-d din bin Sam who appointed his brother Muhammad bin Sam (also known as Shihabu-d din and Muizzu-d din) as ruler of Ghazni and Kabul with the title of Sultan. Shihabu-d din advanced to the Punjab and took Multan and Uch, but was disastrously defeated in an expedition to Gujarat by the Chaulukya king. He was, however, more successful in Sindh and, about 1186 A. D. wrested the Punjab from Khusru Malik, who was taken prisoner and put to death.

Muhammad Ghori.

First Battle of Tarain—The conquest of the Punjab brought the dominions of the Ghori kings to the confines of the kingdom of Prithviraja, and a struggle between the two was inevitable. Prithviraja organised a confederacy of Hindu kings and marched against Shihabu-d din. The armies met at Tarain or Talawari* in 1191 A.D. Shihabu-d din, being wounded, had to be carried away from the field and this caused a panic among his soldiers who fled in all directions.

Victory of Prithviraja.

* It was within two miles of the present south bank of the Chitang, between Thanesswar and Karnal, 13 miles south of the former and ten north of the latter. The battles were fought near Azimabad-i-Talawari or Tarawari, otherwise Tarain Garh, the Turaoree of the maps near which in ancient times the Sarsuti or Saraswati may have flowed. (Raverty J. A. S. B. 1892 p. 418, Foot note 451).

Prithviraja gained a complete victory and routed the army of his opponent.

Second Battle of Tarain—Shihabu-d din never forgot this great insult. Burning for revenge, he collected a vast army of the hardy mountaineers of Central Asia, and, next year, again marched towards India. Prithviraja met him in the same field, and was joined by the contingents of a number of other Indian kings who displayed once more their sense of unity in the face of a common danger. Prithviraja sent a message to Shihabu-d din asking him to retire, and the latter complacently replied that he was referring the matter to his brother, the king. Having thus allayed the suspicions of the Indians, who were encamped quite close by, Shihabu-d din suddenly attacked them about day-break and threw them into confusion. But order was at last restored in the Indian camp, and the Indians advanced to attack. Shihabu-d din divided his army into five or six units, which attacked the Indian army on all sides and then pretended to retire, with the Indian army pursuing them in hot haste. Thus the battle raged fiercely the whole day and when the Indian army was tired and also probably scattered and disorderly, he charged home with 12,000 chosen horse, and completely routed the Indian hosts. A number of Indian chiefs lay dead on the field. Prithviraja himself was taken er, and killed in cold blood.

Initial success of Prithviraja.

Defeat and death of Prithviraja.

Muhammadan Conquest—Shihabu-d din followed up his victory by the conquest of Ajmere which became a tributary state under an Indian chief. On

Conquest of Ajmere.

his return to Ghazni, Kutbu-d din Aibek, whom he left in charge of his Indian dominions, conquered Delhi and other places. Next year Shihabu-d din himself defeated Jayachchandra of Kanauj at Chandawar and thereby carried the banner of Islam to Benares. The eastern conquests were completed by Muhammad-ibn-Bakhtyar Khilji,* a soldier of fortune, to whom Kutbu-d din had presented a Robe of Honour. He wrested Behar from a Pala king, and having defeated Lakshmana Sena of Bengal by a sudden raid upon Nadia, conquered western and northern Bengal. The only effective check which Kutbu-d din received was from the Chaulukya king of Gujarat who was supported by other chiefs. Kutbu-d din was defeated and forced to shut himself in Ajmere, till re-inforcements from Ghazni enabled him to take the field. He occupied the capital Anhilwara, but could not subdue the province. He, however, defeated the Kalachuris and the Chandellas and the only power in Central India that remained unsubdued was the Paramaras of Malwa. Thus in less than fifteen years after the second battle of Tarain, the whole of Northern India, with the exception of Kashmir, Eastern Bengal, Malwa and Gujarat was conquered by the Muhammadan forces.

Delhi.

Kanauj.

Behar and Bengal.

Kutbu d din's failure in Gujarat.

Defeat of the Chandellas and the Kalachuris.

Shihabu-d din Ghori ascended the throne of Ghor after his brother's death, but was himself killed in 1206 by a party of hill tribes, called Khokhars. His death was the signal for the disruption of his vast empire. Nasiru-d din Kubacha became master of

* That is to say Muhammad Khilji, son of Bakhtyar.

Sindh and Multan, while the rest of the Ghori dominions in Northern India passed to Kutbu-d din.

The later Chalukyas--In the Deccan, the Rashtrakutas were overthrown by a new Chalukya dynasty about 973 A.D. These later Chalukyas were also called Chalukyas of Kalyan from the name of their capital city. The most important king of this dynasty was Vikramaditya II. He had a glorious reign of fifty years (1076-1126 A.D.) in course of which he led victorious expeditions against various countries in Northern and Southern India, including Bengal and Malwa. Shortly after his death the power of the dynasty declined, and it came to an end about 1190 A.D.

Vikrama-ditya II.

The Yadavas and the Hoysalas—Two important powers rose into prominence in the Deccan and South India after the decline and downfall of the Chalukyas. These were the Yadavas of Devagiri and the Hoysalas of Dorasamudra in Mysore.

The Hoysalas were the first to establish an independent kingdom. The first notable king of this dynasty was Bittiga or Bittideva (1111—1141 A.D.). He was converted to Vaishnavism by the celebrated reformer Ramanuja and assumed the name of Vishnu-Vardhana. He made extensive conquests and erected many fine temples.

Bhillama.

The Yadava king Bhillama (1187—1191) conquered the greater part of the Chalukya Empire, but was defeated and probably killed by the Hoysala chief Vira Vallala II., the grandson of Vishnuvardhana. The Yadavas again rose to greatness under Singhana,

Singhana.

the grandson of Bhillama. He defeated the Hoysalas and carried his victorious arms as far as the Kavery. He also made extensive conquests in Northern India and even defeated some Muhammadan rulers. Thus during the long reign of Singhana (1210—1247 A.D.). the Yadavas of Devagiri ruled over an extensive empire. It was conquered by the Muhammadans during the reign of Ramchandra, the great-grandson of Singhana, as will be described in a later chapter.

The Cholas—In the extreme south, the Cholas rose into prominence on the decline of the Pallavas. Rajaraja the great, who ascended the throne in 985 A.D., made extensive conquests as far as Kalinga in the north and Ceylon in the south. His son Rajendra Chola (1012-1042 A. D.) was the greatest king of the dynasty. He defeated the Chalukyas and pushed his conquests as far as Bengal. His fleet crossed the seas and conquered various parts of the Malaya Peninsula and the island of Sumatra.

Rajendra Chola.

His naval victory.

For more than a century after this, the Cholas remained the greatest power in the south. The rise of the Eastern Gangas under Anantavarman Chodaganga (1076-1147), who extended his suzerainty from the Ganges to the Godavery, and of the Hoysalas, a little later, brought about the decline of the Chola power. Towards the close of the thirteenth century A.D., the feudal barons set up independent kingdoms, and the Chola kingdom sank into an insignificant position. All these states were ultimately conquered by Malik Kafur, the general of Alau-d din Khilji, as will be related later on.

Eastern Gangas.

Fall of the Chola powe

CHAPTER XIII

Hindu Civilisation during the post-Vedic period.

During the centuries that followed the rise of Buddhism and Jainism, Hindu civilisation underwent a great change. This may be best explained by noting a few essential points.

Revival of Brahmanical religion.

Religion—Buddhism remained the predominant religion in India for nearly five hundred years from the time of Asoka. Then the patronage of the Imperial Guptas led to the revival of Brahmanical religion. But considerable changes had occurred in this religion since the Vedic period. The old Vedic gods mostly passed into oblivion and new deities took their place. The most prominent of these were Brahma, Vishnu and Siva, the Trimurti or Triad. These gods, particularly the last two and their family, now practically monopolised the devotion of the Hindus. The Vedic Surya (Sun-god) was also a popular deity. Worship of the images of gods, which were rarely, if at all, known in the Vedic period, now became very popular, and beautiful temples were erected for this purpose. A new class of literature, called the Puranas, became the scripture of this new religion. They contained numerous legends about these new gods, and described the new religious ceremonies. Hence this age and the new Brahmanical religion are called the 'Pauranik age' and 'Pauranik religion.' New classes of law books also came into existence

Trimurti.

The Puranas.

to guide the society. These are called the Smritis or Dharmasastras. The most famous among these is the Manu-Samhita or Manava-Dharmasastra which is still regarded as the source of law and social usages by the Hindus. This book was probably composed between the second century B. C. and the second century A.D.

Manu Samhita.

The Ramayana and the Mahabharata—By far the most important books associated with the Brahmanical religion of the post-Vedic period are the two great Epics, the Ramayana and the Mahabharata. The former depicts the life and ideal character of Rama, the Ikshvaku prince of Kosala, and his wife and brothers. The latter describes the struggle between the two royal families, the Kauravas and the Pandavas and the part played therein by Krishna who is regarded by the Hindus as the full incarnation of God. Apart from the events they relate, these books are characterised by a high moral tone, and the ideals of life, religion and society depicted in them have exercised a great influence upon the later Indian civilisation. Rama's devotion to father, the brotherly affection of Bharata, Lakshmana and sons of Pandu, the chastity of Sita, the truthfulness of Bhisma and Yudhishthira, and the charity of Karna, to mention only a few, are still the ideals guiding the Hindu society. They are the most popular books in the whole range of Sanskrit literature and have supplied the theme of innumerable literary works both in Sanskrit and various vernacular languages of India.

The Epics and their influence.

Liberal character of early Hindu society.

Society—The Hindu society was very liberal at the outset in respect of foreigners. The foreign hordes like the Greeks, Parthians, Sakas, Kushanas, Hunas and Gurjaras, who invaded India from time to time, were readily absorbed in the vast Hindu society. The same liberal spirit was at work when the numerous Buddhists were absorbed by the Hindus and Buddha was recognised as one of the incarnations of God Vishnu.

The foreign invaders merged in Hindu society.

Rigidity of caste.

In course of time, however, there grew a narrow spirit of exclusiveness. It was at first manifested in the gradual rigidity of the Caste System. Large number of castes arose. Nobody could exchange his caste for another, nor could he dine with, or marry into a family belonging to another caste. Gradually the idea grew that no foreigner could be accepted into the fold of Hinduism. Further, the Hindus regarded every other nation as unholy and inferior to themselves, and hence did not keep any intercourse with it.

Exclusion of foreigners from Hindu society.

Alberuni.

Alberuni, a Muhammadan scholar, visited India along with Sultan Mahmud of Ghazni. He has written a very interesting work on the religion, literature, manners and customs of the Hindus on the eve of the Muhammadan conquest. He has severely condemned this narrow spirit of the Hindus as follows:

Alberuni's description of the Hindus.

"The Hindus call the foreigners Mlechchhas i.e. impure, and forbid having any connection with them. They even consider as impure anything which touches the fire and the water of a foreigner. The

Hindus believe that there is no country like theirs, no nation like theirs, no kings like theirs, no religion like theirs, no science like theirs. They do not travel and mix with other nations. Otherwise they would soon change their mind."

The narrow spirit of the Hindus was also manifested in lowering the position of women in society. They were made absolutely dependent on men, and were even denied the right of reading the Vedas. The lower castes also had a hard fate to endure. Some of them were not even allowed to live within a village or a city. Not only the touch, but also the sight of them, nay, even the crossing of their shadow, was regarded as impure, and even Manu Samhita has prescribed, with brutal frankness, the same penance for killing either a Sudra or a lizard. There can be hardly any doubt that this narrow exclusiveness, bordering on inhumanity, was one of the main reasons for the downfall of the Hindus.

Degraded condition of woman and the lower classes.

Literature—In addition to the Puranas, the Smritis and the Epics, Sanskrit literature was enriched by dramas, poems (*kavyas*), romances and works on technical and scientific subjects. The name and fame of Kalidasa and Bhababhuti will remain as long as man possesses any interest in literature. Among other writers may be mentioned Bhasa, a dramatist, and Asvaghosha, a poet and philosopher, both of whom preceded Kalidasa. Among the poets who succeeded Kalidasa, Bharabi, Sriharsha and Magha are best known. Of the writers of prose

Kalidasa and Bhababhuti

Bhasa and Asvaghosha.

romance, Dandi, Subandhu and Banabhatta stand foremost.)

Philosophical works.

The six systems.

Sankara-charya.

Ancient Indian literature was rich in philosophical works. Mention has already been made of the Upanishads. In later period six distinct Schools of Philosophy arose, *viz.* the Samkhya system of Kapila, the Vaiseshika system of Kanada (कणाद) the Nyaya of Gotama, the Yoga of Patanjali, the Purva Mimansa of Jaimini, and the Vedanta of Vyasa. The Vedanta system was further improved by the great philosopher Sankaracharya (8th cent. A. D.). Among other great philosophers may be mentioned Kumarila and Ramanuja. There were many Buddhist and Jaina philosophers also.

Historical literature.

Historical biography.

Historical literature was rather poor. The only work which comes up to the modern standard is Rajatarangini a history of Kashmir, written by Kalhana in the twelfth century A. D. There are many biographies of historical persons, most notable of them being Harsha-charita (life of the emperor Harsha) by Banabhatta, Vikramanka-deva-charita (life of the later Chalukya king Vikramaditya II) by Bilhana, and Ramacharita (life of the Pala king Ramapala) by Sandhyakara Nandi.

Arthasastra of Kautilya.

The allied subjects of Politics and Economics were highly cultivated. The standard work on the subjects is Arthasastra of Kautilya. (See p. 28).

Literature on scientific subjects.

Some progress was also made in scientific subjects, such as Mathematics, Astronomy, Physics and Chemistry. The decimal notation, which is now universally adopted as the basis of Arithmetic, was

invented by the Hindus. Among the Astronomers, the most distinguished names are those of Aryabhata, Varahamihira and Bhaskaracharya.

Medical Science.

In medical Science also the Indians had made considerable progress. The best known writers Charaka, a contemporary of Kanishka, and Susruta.

Trade and Colonisation—The Indians always noted for their trade and maritime activity.

Trade with western countries.

There was a brisk trade between India and the western countries, such as Western Africa and Europe. Every year India obtained large sums of money from the Roman empire by supplying articles of luxury.

Trade and colonisation in the east.

In the east, the Indians not only carried on trade with, but also established colonies in Farther India and the islands of the Indian Archipelago. Big kingdoms were thus established by the Indians in Annam, Cambodia, Siam, Burma, Malaya Peninsula, Sumatra, Java, Borneo, and other islands.

Trade and colonisation in Central Asia.

They also carried on trade by overland routes, and established kingdoms in Khotan and neighbouring places in Central Asia, and Yunnan and other districts on the Chinese frontier.

Spread of Indian culture.

Indian culture spread in all these places, and even China, Korea and Japan accepted the Buddhist religion and many other elements of Indian civilisation. India thus became the teacher of Asia in very much the same way as Greece became the teacher of Europe. Massive religious edifices in Cambodia and Java, such as Angkor Vat and Borobudur, testify till to this day the great influence of Indian civilisation in the Far East.

Economic condition—Trade and commerce brought enormous wealth to India which was already rich in her natural resources (see p. 3). The fabulous wealth of India became a bye-word throughout the world. Three instances may be quoted to give an idea of this wealth. When Muhammad-bin-Kasim conquered Multan, he obtained a treasure amounting to 13,200 *mans* of gold in one temple alone. Again, when Sultan Mahmud plundered the temple of Nagarkot, he found it impossible to carry the accumulated treasures of which a detailed description has been given above (p. 64). Again, when Alau-d din Khilji entered into a treaty with the Yadava king of Devagiri, the latter paid, among other things, 'six hundred maunds of pearls, two of jewels, and 1000 of silver.'

Fabulous wealth of India

Art and Architecture—The enormous wealth of the country led to the development of art and architecture. Under the imperial patronage of Asoka the Indians attained to a high level of success in this direction. His monolithic (*i.e.*, made of one piece of stone) pillars, with fine capitals, still excite the admiration and wonder of the world. He also erected a large number of *Stupas*, of which the Sanchi Stupa is the most famous. Kanishka, too, was a great patron of art. The tower he erected at Peshawar over relics of Buddha was regarded as the wonder of Asia. Under the Guptas, again, the Indian art reached a high level of success. Fine temples were erected all over the country and these were adorned with sculptures whose beauty is still

Asokan art.

Kanishka's Tower.

admired all over the world. Some of the Buddha images produced at this time are still regarded as masterpieces. The art of painting was also highly developed. The best examples are those in the Ajanta caves which still attract visitors from all parts of the world. The Rashtrakutas were also great patrons of art. King Krishna built the famous temple of Ellora. It was cut out of an entire hill-side, and not built in the ordinary way, by placing stones upon one another. Nothing like this has been attempted anywhere else in the world. The Cholas also built massive temples which combine both beauty and grandeur. The Jaina temples on Mt. Abu, built wholly of white marble, are famous models of Rajputana style. Other powers like the Pallavas, the Chalukyas, the Hoysalas, and the Palas have left interesting specimens of artistic activity, but these are too numerous to be mentioned in detail. We get a vivid idea of the splendour and magnificence of Indian temples from their description by Sultan Mahmud and his historians. The Sultan himself made the followihg remark about one of these temples at Mathura. "If anyone should undertake to build a fabric like that, he would expend thereon one hundred thousand packets of a thousand *dinaras*, and would not complete it in two hundred years with the assistance of the most ingenious masters." Among the images in this temple there were five, made of gold, each five yards high, and with eyes formed of the most costly rubies, sapphires etc. But the beauty and magnificence of the temples

Gupta Art.

Art of painting—Ajanta caves.

The rock-cut temple at Ellora.

Chola art.

Mt. Abu temples.

Mathura temples.

Destruction of the Hindu temples.

could not save them from destruction. The Sultan ordered that all the temples should be burnt with naphtha and fire, and levelled with the ground. Thus perished, one after another, the most glorious, monuments of ancient India.

Book II

THE MUHAMMADAN PERIOD.

CHAPTER I

The slave Dynasty.

Kutbu-d din—On the death of Muhammad Ghori, Kutbu-d din succeeded to his Indian dominions. He was invested with the title of Sultan by a nephew of Muhammad Ghori, and is thus looked upon as the first Sultan of Delhi. He was enthroned at Lahore in 1206 A.D.

The first Sultan.

Kutbu-d din was originally a slave of Muhammad Ghori, but rose in his favour by loyal services. His Indian conquests have already been related. He was ferocious and blood-thirsty, and, as the historian puts it, "his gifts were bestowed by hundreds of thousands, and his slaughters likewise were by hundreds of thousands." By a pitiless military campaign he silenced the opposition of the Hindus, and firmly laid the foundations of Muslim rule in India. He built the first storey of the famous Kutb Minar at Delhi.* Kutbu-d din died at Lahore in 1210 A.D. by falling from his horse while playing *chaugan* (a game like Polo). His son Aram was declared king, but shortly after, the chiefs of Delhi invited Iltutmish and he was enthroned at Delhi (1210 A.D.).

His character.

Kutb Minar.

* It is said to have been named after a saint named Kutbu d din.

Iltutmish—Iltutmish was perhaps the greatest king of the dynasty. He began his life as a slave like Kutbu-d din, but rose to high offices under him, and ultimately married his daughter. He proved a capable and cultured sovereign. He put down rival slave-chiefs and stormed the famous fort of Gwalior. He led an expedition against Malwa and destroyed the famous temple of Mahakala at Ujjayini. The Muhammadan rulers of Bengal and Sindh did not acknowledge the authority of Delhi sultanate. But Iltutmish defeated them and consolidated his rule in both these provinces.

His conquest.

Escape from Mongol invasion.

During his reign India narrowly escaped a great calamity, an invasion of the dreaded Mongol chief Chinghiz Khan. The Khan advanced up to the Indus in pursuit of a fugitive king, and his troops even plundered the Western Punjab. But the fugitive king after some adventures fled to Persia, and the Mongol chief recrossed the Indus.

Iltutmish, a patron of learning.

Iltutmish was not only a successful general but also a great patron of letters. Learned men from various parts of Asia thronged at his court and he received them with open arms. His merit was recognised by the Caliph of Bagdad, who invested him with the title of king and presented him with a Robe of Honour. Iltutmish built the second, third and fourth storeys of the Kutb Minar and also the main portion of the famous Jami mosque (now called Kutb Mosque) at Delhi.

Raziyya—Iltutmish died in 1236. He had nominated his daughter Raziyya as his successor and

she occupied the throne in 1236 A. D. after deposing her worthless brother prince Ruknu-d din, who was set up as king by the nobles of the court and reigned for about seven months. Raziyya was an active and intelligent lady. She gave up the seclusion of *Zenana* and transacted business in open court like kings. She even put on the head-dress of a man. But she found it difficult to cope with the turbulent nobles of her court. She was always engaged in fighting with the Indians and suppressing the revolt of Muslim chiefs. Sometimes she herself led armies in battles. But the nobles rose up in arms against her, and although she married one of them, she was killed with her husband after a reign of a little over three years (1240 A.D.).

Her character.

Raziyya is the only lady that has ever sat on the throne of Delhi. As such it is interesting to note the high opinion that a contemporary historian formed of her character and abilities. She was, he says, "a great sovereign, and sagacious, just, beneficent, and patron of the learned, dispenser of justice, the cherisher of her subjects, and of warlike talent, and was endowed with all the admirable attributes and qualifications necessary for kings". But the historian shows the prejudice of the time against women, when he remarks, that as she had not the good fortune of being a man, "of what advantage were all these excellent qualifications unto her?"

Her successors.

Raziyya was succeeded by two worthless kings, a son and a grandson of Iltutmish, but the last was deposed in 1246 A. D. in favour of Nasiru-d din, a

Mongol raids.

younger son of Iltutmish. The only noteworthy events of these two reigns are the invasions of the Mongols who captured Lahore (1241 A. D.) and invaded Sindh (1245), but were afterwards defeated.

The ideal character of the king.

Nasiru-d din—Nasiru-d din was a pious man and a good ruler, but was hardly equal to the task that lay before him. He was, however, fortunate in having as his minister Ghiyasu-d din Balban who suppressed the rebellions and managed the affairs of state with great vigour. He repelled the Mongols and restored peace and order throughout the kingdom. But although not a vigorous ruler, the king possessed a unique personality, which offers a striking contrast to the historical characters of that age. The contemporary historian Minhaj has drawn a picture of his master, which, in spite of obvious exaggerations, holds out before us a king who realised in life the ideals of 'plain living and high thinking.' Nasiru-d din, we are told, earned his own living by making copies of the Koran. He had only one wife, who cooked his simple food with her own hands. One day she burnt her fingers, and asked for a maid-servant, but the king refused it on the ground of his poverty, for, in his opinion, he had no right to spend the public money for his own comfort. Many other anecdotes are recorded indicating the sterling qualities of head and heart that the king possessed, and it is refreshing to turn to them from the scenes of cruelty and bloodshed with which the history of the period abounds.

His simplicity of manners.

Nasiru-d din died in 1266 A.D. With him ended the line of Iltutmish. During the thirty years that

had elapsed since the death of that king (1236-1266 A. D.), "the affairs of the country had fallen into confusion through the youth and sensuality of his immediate successors and through the mildness and humility of Sultan Nasiru-d din." The band of Turkish slaves of Iltutmish, known as "The Forty," acquired considerable wealth and power during this period, and the country was really under their control. One of these, Ghiyasu-d din Balban, rose to eminence under Nasiru-d din as stated above. During the twenty years of his reign Balban was the Deputy of the state, and bore the title of Ulugh Khan. Nasiru-d din was merely a puppet in the hands of Balban, who really carried on the government in his name So when Nasiru-d din died, Balban had no difficulty in securing the throne.

Politica. condition after the death of Iltutmish.

Balban succeeds Nasiru-d din.

Ghiyasu-d din Balban—Sultan Ghiyasu-d din Balban was a man of experience and proved a very capable ruler. He brought the administration into order and restored the prestige of the royal authority which was completely lost during the weak rule of his predecessors. He possessed vigour, energy and military skill, and under him India breathed freely after the troubles and misrule of the last thirty years.

Character of Balban.

The Sultan first directed his attention to the organisation of the army. For, as the Muslim power was established among a vast hostile population, 'army was justly regarded as the source and means of government.' Then he efficiently organised the civil administration. He also made a great display of his pomp and dignity. No sovereign had ever before

Military organisation.

Pomp and grandeur of Balban's court.

exhibited such pomp and grandeur in Delhi. For the twenty years that Balban reigned, he maintained the dignity, honour and majesty of the throne in a manner that could not be surpassed.

Suppression of the Mewatis.

Immediately after his accession to the throne, the Sultan felt the necessity of putting down the Mewatis. These daring tribes plundered the travellers and carried their raids up to the very gates of Delhi. The Sultan completely routed the marauders and destroyed their strongholds. The historian notes with relief that "sixty years have passed since then, but the roads have ever since been free from robbers." This was a great achievement befitting a great ruler.

Balban's statesmanship.

The Sultan, with rare foresight and statesmanship, shunned all offensive warfare. The nobles of his court wondered why, with his well equipped army, he never moved out of his territory to other regions. But the Sultan knew better. As he himself explained, the great Mongol hordes had now triumphed all over Asia and were casting longing eyes towards India. "They watch the opportunity," said Balban, "of my departure on a distant campaign, to enter my cities and ravage the whole Doab. They even talk about the conquest and sack of Delhi. I have devoted all the revenues of my kingdom to the equipment of my army, and I hold all my forces ready and prepared to receive them. I never leave my kingdom nor will I go to any distance from it."

His precautions against Mongol invasions.

But although averse to distant campaign, the Sultan sternly repressed all revolts and disturbances

within the kingdom. The most notable case was that of Bengal. Tughril Khan, the governor of the province, revolted and twice defeated the imperial army sent against him. At length Balban although an old man of seventy, marched against the rebel in person and defeated him. Tughril's head was cut off, while his sons, sons-in-law and followers were slain, and placed upon gibbets erected along both sides of the great bazar of Lakhnauti, or Gaur, the famous Muhammadan capital of Bengal. The severity of the punishment had a salutary effect on the turbulent chiefs of the kingdom. The emperor appointed his second son, Bughra Khan, as the governor of Bengal. But shortly after this, the old emperor received a severe blow by the death of his eldest son. He was a very accomplished prince and was appointed by his father as the governor of Multan. His court was frequented by the most learned and accomplished men of the time. He loved poetry, and the famous poet Amir Khusru lived in his court for five years. In the year 1285 A. D. he fell fighting against the Mongols in the Punjab. The Sultan loved his eldest son 'dearer than his life', and was broken down with sorrow. He was now more than eighty years old and died in 1286.

Suppression of revolt in Bengal.

Death of the eldest son of Balban.

Character of Ghiyasu-d din Balban—Sultan Ghiyasu-d din Balban must be regarded as one of the most capable of Muslim rulers in India. He was no doubt stern, relentless and cruel against rebels, but he was eminently just to his own subjects. He was very strict in the administration of justice

Strict and just.

and showed no favour even to his brothers and children. A nobleman, the chief of Badaun, had once caused one of his servants to be beaten to death with scourges. The man's widow complained to the Sultan, and he immediately ordered that the chief should be scourged to death in the presence of the widow. The official spies stationed at Badaun were also hanged, because they did not report the incident to the emperor.

Asiatic princes in Balban's court.

The name and fame of Sultan Ghiyasu-d din spread all over Asia, and fifteen princes, who had fled from the ravages of the Mongols, sought refuge in his court. What India lost by his death is aptly described by the historian. "From the day that Balban, the father of his people, died, all security of life and property was lost."

Accession of Kaikobad—Balban's eldest son having died in battle, he intended to nominate his second son, Bughra Khan, as his successor. But Bughra Khan preferred the governorship of Bengal to the empire of Delhi. Balban then nominated, as his successor, Kai Khusru, the son of his eldest son. But the nobles set aside his death-bed nomination and placed Kaikobad, the son of Bughra Khan, on the throne.

Disastrous reign of Kaikobad—Kaikobad was a young man of seventeen or eighteen when he ascended the throne (1286 A.D.). He plunged at once into pleasure and dissipation of every kind. The nobility and the ministers followed the royal example, and drinking and amusements became the

The dissolute character of the king.

order of the day. Nizamu-d din, the minister, carried on the government in the name of his master. He murdered Kai Khusru and his cruel acts alienated the nobles. Bughra Khan tried to mend the ways of his son, and for this purpose arranged an interview with him. The young dissolute emperor sat on his throne, while his old father approached him with humble salutations and other formalities of the court. At last filial piety got the better of his wicked nature, and he threw himself at the feet of his father. He even promised to give up his vices and rule like a good king. But soon after, he returned to his old ways. At length he was struck with paralysis and there was no hope of his recovery. Thereupon the nobles and officials placed his young son upon the throne. The affairs of the state were now in a hopeless confusion. Taking advantage of this, Jalalu-d din Firuz, a nobleman of the Khilji tribe, which was akin to, but different from the pure Turk, took possession of the throne without much difficulty (1290). Kaikobad was murdered and his body was thrown into the Jumna.

The interview between father and son.

Kaikobad struck with paralysis.

Kaikobad murdered.

Thus ended the Turkish line of kings founded by Kutbu-d din. As the three great kings of this dynasty, *viz.*, Kutbu-d din, Iltutmish and Balban were originally slaves, the dynasty is known in history as the Slave Dynasty. It ruled from 1206 to 1290 A.D., and laid the foundation of the Muslim rule in India on a firm basis.

End of the Slave Dynasty.

CHAPTER II.

THE KHILJIS.

Jalalu-d din Firuz Khilji—Jalalu-d din was an old man of seventy when he ascended the throne (1290). Although he had secured the throne by murdering his royal master, he proved a mild, kind and devout ruler. At first the people of Delhi did not favour his usurpation, but he won them over by his kindness, justice, and generosity. Indeed, he was mild and soft-hearted to an extent which hardly befitted a king in those strenuous times. A nephew of Balban rebelled against him and was defeated, but he not only pardoned him and his followers, but also treated them honourably. The leniency of the Sultan displeased his nobles, who expressed their contempt for him, but the Sultan was firm in his determination to avoid blood-shed. He even refused to kill some ferocious Thugs (dacoits) who were captured, and sent them to Bengal to dwell there as free men. The only notable exception was the case of Sidi Maula, a Mussalman Darvesh (hermit) with many remarkable views and habits. He was accused of plotting against the life of the Sultan and trampled under the feet of an elephant.

The mild and benevolent character of the king.

Death of Sidi Maula.

The Mongols—In 1292 A. D. the Mongols invaded India but the Sultan inflicted a crushing defeat upon them. The Mongols departed, but many of them chose to remain in India and were

settled in the neighbourhood of Delhi. The Sultan made provisions for them and they became known as the New Mussalmans. The New Mussalmans.

Murder of Jalalu-d din—But in spite of his clemency and piety the Sultan atoned heavily for the sinful act by which he had secured the throne. His nephew and son-in-law, Alau-d din, whom he loved very dearly, and appointed as the governor of Kara and Oudh, plotted against his life. Alau-d din amassed immense wealth by his successful expedition to the Yadava kingdom of Devagiri. He then induced the Sultan to meet him at Kara without sufficient guard. The Sultan kissed his eyes and cheeks, and took his hand within his own, when Alau-d din gave the signal, and the old king was struck from behind. The venerable head of the Sultan was then placed on a spear and taken round the camp. Even while blood was dripping from it, Alau-d din was proclaimed king by his followers (1296 A. D.). Within five months he reached Delhi, and ascended the throne, while the youngest son of Jalalu-d din, who had been placed on the throne by his mother, fled to Multan. Alau-d din murders his uncle, and is proclaimed king.

Cruel deeds of Alau-d din—Alau-d din tried to conciliate the people by suitably scattering honours and gold among all classes of people, and he was successful to a great extent. He then tried to secure his throne by removing his possible rivals. The sons and grandsons of the Sultan were either blinded or killed and even their wives were treated with severity. All the noblemen of the regime who had betrayed

their master and joined Alau-d din were either blinded or killed, and their property confiscated to the throne. Only *three* noblemen of the late regime were spared—those that remained faithful to their master's sons to the last.

The Mongol raids—During the first ten years of the reign of Alau-d din Khilji the Mongols made repeated incursions into India, and on one occasion even camped near Delhi. But they were always repulsed with heavy losses. Thousands of Mongols were massacred, Mongol commanders and soldiers were trampled under the feet of elephants, and towers were built of their heads. The Sultan was more ferocious in his treatment of the Mongols who had settled near Delhi (p. 95). Some of these "New Mussalmans" made a conspiracy against the Sultan. As soon as this came to his knowledge, he ordered that the entire race of "New Mussalmans" should be destroyed on the same day, and from twenty to thirty thousand of them were killed in a day. But these measures served their purpose so well that India was saved from Mongol aggressions during Khilji rule.

Alau-d din's conquests—Alau-d din's reign is memorable for his brilliant conquests and the consequent expansion of the Muslim Empire in India, particularly in the south.

Conquest of Gujarat.

He sent an expedition against Gujarat and took possession of the province (1297 A. D.).

Kamala Devi.

The queen Kamala Devi was taken prisoner and became a favourite wife of Alau-d din. This is one of the earliest instances of

the gradual intermixture between the Hindus and the Muslims.

In 1299 A.D. Alau-d din besieged the famous fort of Ranthambhor which had successfully resisted the invasion of Jalalu-d din Khilji. King Hammir Deo boldly came out of the fort and inflicted a defeat upon the Sultan's army which retreated with heavy loss. After this disaster the Sultan conducted the siege operations in person. The defection of his two generals caused the defeat and death of the brave Hammir Deo. The usual *Jauhar* ceremony followed and the fort was taken by the Sultan in 1301 A.D. — **Conquest of Ranthambhor.**

Alau-d din was captivated by the beauty of Padmini, wife of Rana Ratan Simha of Chitor. So in 1303 A.D. he sent an expedition against it, and took it by assault, in spite of the most heroic resistance of the famous Gora and Badal and other brave Rajputs. But he could not secure Padmini. For, according to the traditional custom of the Rajputs, known as *Jauhar*, the queen Padmini and the other ladies burnt themselves in a funeral pyre, preferring a horrible death to dishonour in the hands of the Muslims. It may be added that within 15 years Chitor was recovered by the famous Rana Hammir, and Mewar became once more the premier state in Rajputana. — **Padmini. Conquest of Chitor. Recapture of Chitor by the Rajputs.**

The fall of Chitor was followed by the conquest of the greater part of Malava, and by 1305 A.D. Alau-d din's suzerainty was extended over nearly the whole of northern India. — **Conquest of Malava.**

The Southern Expeditions—But the most remarkable event of Ala-d din's reign is his brilliant campaign in the south. In 1294 A. D. while he was yet the governor of Kara and Oudh he carried his army to the Yadava kingdom of Devagiri and defeated its king Ramachandra. Ramachandra concluded peace on condition of an annual tribute, cession of Ellichpur and immediate payment of an enormous sum. In 1306 another expedition was sent against him, as he had given shelter to the fugitive king of Gujarat and was irregular in payment of tributes. The expedition was led by Malik Kafur who was originally a slave, but became a great favourite of the Sultan. In 1307 A.D. Malik Kafur defeated Ramachandra, who submitted and was sent to Delhi. He, however, returned to his dominions and ruled as a vassal chief.

Conquest of Devagiri

First Expedition of Malik Kafur.

In 1309 A.D. Kafur marched against Raja Pratap Rudra Deva, the Kakatiya chief of Warangal in Telingana. The Raja at first offered stubborn resistance but ultimately accepted peace on condition of paying all his accumulated treasures and an annual tribute.

Second Expedition of Kafur.

Towards the close of 1310 A.D. Kafur marched against the Hoysalas of Dorasamudra and defeated their king Vira Vallala III. A huge booty was secured and Vira Vallala was sent to Delhi as a vassal chief. Kafur next defeated the Pandya king of Madura and advanced as far as Ramesvaram. Having thus subdued the whole of South India Kafur returned to Delhi in 1311 A.D.

Third Expedition of Kafur.

After the death of Ramachandra in 1309 A. D., his son Sankara asserted independence, but was defeated and killed by Malik Kafur (1312), who fixed his residence at Devagiri. Malik Kafur's brilliant victories in the Deccan and South India opened a new era in the Muslim History of India. One by one all the ancient kingdoms fell before the Muslim force and the year 1312 saw the greatest extension of Muslim empire which now embraced nearly the whole of India.

Fourth Expedition of Malik Kafur.

We may note here a few events of later years to complete the history of the Muslim conquest of Deccan and South India. In 1318 A. D., two years after the death of Alau-d din, Harapala, son-in-law of Ramachandra, raised a revolt, but was taken prisoner and flayed alive. Thus the Deccan became a Muhammadan province.

The Hoysala kingdom was not, however, formally annexed till 1327, when Dorasamudra was completely destroyed. But, in less than ten years, a new kingdom, that of Vijayanagar, rose on its ruins, and it played an important part for more than two hundred years.

Alau-d din's character—Sultan Alau-d din who ruled over a vast empire did not possess the high qualifications befitting such a position. He was a stern despot, paying little heed to religious principles or any moral consideration. By his military organisations and over-centralisation of state authority he maintained peace in the country. He even made people happy by strictly enforcing such

unusual regulations as fixing the price of necessaries of life. But he was illiterate, uncultured and given to excessive drinking. He was cruel, licentious, and tyrannical in the extreme, and the episode of Padmini shows him to be devoid of all sense of honour. He was, besides, vain, capricious and whimsical to a degree. He regarded himself as a second Alexander, and dreamed of conquering the whole world. He even attempted to set up a new religion. He forbade public meetings and even social gatherings at private residences. The Hindus were heavily taxed and it was the deliberate policy of the state to keep them in such abject poverty that they may not be able "to keep a horse to ride on, to carry arms, to wear fine clothes or to enjoy any of the luxuries of life." He employed spies on an extensive scale and maintained his authority by inflicting ferocious punishment not only upon the offenders but sometimes also upon their wives and children. But the Sultan lived long enough to see the total break-down of the state authority. All classes of people were discontented and there were conspiracy and revolution on all sides, in the midst of which the tyrant died in 1316. Some say that he was poisoned by Malik Kafur.

Caprice.

Tyranny.

Ferocious cruelty.

Anarchy after the death of Alau-d din—The five years that followed the death of Alau-d din was a period of anarchy and confusion. An infant son of the Sultan was raised to the throne by Malik Kafur, who, as regent, practically ruled over the state. During his rule of thirty-five days, almost all the members of the royal family were imprisoned, blinded

or killed, and at the end of that period Kafur himself was beheaded by the slave-guards. Thus was the murder of Jalalu-d din terribly avenged on the family of Alau-d din.

End of the Khilji dynasty—Mubarak Shah, another son of Alau-d din, then ascended the throne in 1316 A. D. with the title of Kutbu-d din. He began well and his forces gained victories against Devagiri (see p. 99) and Warangal. But he soon became a dissolute drunkard, lost to all sense of shame and decency. His vicious life weakened the authority of the state and he was killed by Khusrau, a Hindu of low caste converted to Islam, who had won the confidence of the king and became a great favourite.

Khusrau then ascended the throne (1320 A. D.) under the title of Nasiru-d din and made an attempt to re-establish Hindu supremacy. His low origin and contempt towards Islamic religion irritated the nobles. One of them, Fakhru-d din Juna, invited his father Ghazi Malik, a Turkish noble and the Warden of the Marches at Dipalpur, to come and occupy Delhi. Ghazi Malik was joined by almost all the nobles and he defeated and killed Khusrau.

As all the members of the Khilji royal family were killed in course of the last five years. Ghazi Malik, at the request of the nobles, ascended the throne under the title of Ghiyasu-d din Tughlak (1320).

CHAPTER III.

The Tughlak Dynasty.

Ghiyasu-d din Tughlak—Ghiyasu-d din Tughlak also called Tughlak Shah, was the first Muhammadan king who had Hindu blood in him. His father was a Turkish slave of Ghiyasu-d din Balban, but his mother was an Indian lady belonging to the Jat tribe. Ghiyasu-d din was an able and generous ruler and he soon restored peace and order in the country.

His conquests.

Having settled his affairs at home, he sent military expeditions to the Deccan under his son Prince Juna who took Warangal. He himself marched to Bengal to settle some disturbances, and on his way back conquered Tirhut (North Behar). On his return, his son Juna received him in a magnificent wooden pavilion erected for this occasion. But the pavilion suddenly fell down and crushed the king (1325). It is almost certain that the misfortune was not accidental but deliberately planned by Juna himself.

Sultan Muhammad—Juna Khan then ascended the throne under the title of Sultan Muhammad.

Curious blend of good and evil in his character.

He was one of the most astonishing kings mentioned in the records of the world. He possessed many good qualities of head and heart. He was a learned scholar, an accomplished poet, a brave soldier and a devout Muhammadan. "He was regular in his devotions, abstained from wine, and conformed to all the moral precepts of Islam in his private life." But all these high gifts of nature were rendered

useless by his perversion of judgment and absolute callousness to the sufferings of others. His whole life was spent in pursuing wild schemes which brought ruin upon himself and his empire.

His good deeds

Some of his actions are worthy of a good and great king. (He reduced, for example, the whole of South India (see p. 99) and thoroughly organised the government of even the most remote provinces. He established hospitals and alms-houses, and generously rewarded the learned Muslim scholars in his court.

The mad career of Muhammad Tughlak—But the list of such good works pales before the achievements of his mad career which brought untold sufferings upon his subjects. (One of his earliest actions was the imposition of oppressive cesses. The peasants were ruined, and fled to the jungles, while the decline of cultivation led to a terrible famine.

Heavy taxations.

The king's fancy then turned to a new direction. The people of Delhi taunted him for his mad projects and composed humorous verses about him; so he resolved to change his capital. He observed by mathematical calculations that Devagiri was equally distant from the capitals of his provinces, and so he ordered the people of Delhi to remove to Devagiri. A proclamation was issued to the effect, that any one found loitering at Delhi after a certain date would be hanged. It is said that a blind man, who had failed to comply with his order, was dragged by his legs all the way from Delhi to Devagiri. His limbs,

Change of capital.

of course, fell off one after another, and only the leg reached the new capital! The scheme was a huge failure and the capital was again transferred to Delhi, but the loss and miseries of the people knew no bounds. The king now thought of an expedient to recoup his loss. This was the introduction of something like currency notes of the present day; only he used copper tokens instead of paper. In other words, copper coins were made of the same value as silver coins. But such a system can work only when due precautions are taken against forgeries. But no such precautions were taken and "every house was turned into a mint and people manufactured lakhs and crores of coins." The system was an utter failure. Foreign merchants refused to take his copper tokens, trade was brought to a standstill, and confusion and distress prevailed everywhere. To the credit of the Sultan it must be said that he paid the face-value of all these coins, at a tremendous loss to the treasury.

Artificial currency system proves a failure.

The Sultan's grand schemes of conquests were equally disastrous. He planned the conquest of Persia and collected a large army, 370,000 strong. After paying the salary of the soldiers for one year, he gave up the project as impossible. He also sent a large expedition to the mountainous country between India and China. But the Hindus closed the passes and the entire force was destroyed.

Plan for the conquest of Persia.

Rebellions break out everywhere.

Its effects—The mad career of Muhammad Tughlak produced its inevitable results. The internal administration of the country was completely ruined

and rebellions broke out in every part of the empire. Some of these were put down by the Sultan and their leaders were beheaded or cruelly flayed alive. But some provinces were finally lost to the empire. Thus Bengal, Madura and Warangal declared themselves independent, while the rest of the Deccan and south India were lost by the foundation of two independent kingdoms *viz.*, the Hindu kingdom of Vijayanagar founded in 1336, and the Bahmani kingdom founded in 1347.

Disruption of the empire.

All these revolts irritated the Sultan and his cruelty and ferocity knew no bounds. He treated his own subjects as if they were conquered enemies. "With his army he ravaged Hindusthan and killed every person that fell into his hands. Many of the inhabitants fled and took refuge in the jungles, but the Sultan had the jungles surrounded, and every individual that was captured was killed." Many such stories of wanton cruelty are described by contemporary historians, and if we believe them, it is difficult to avoid the conclusion that the Sultan, in spite of his learning, generosity and scrupulous regard for religious practices, was either a blood-thirsty monster in human disguise or tainted with insanity.

Inhuman atrocities.

The last years of the Sultan were spent in an unceasing struggle to put down the revolts. He spent three years in quelling a rebellion in Gujarat and died, while pursuing a rebel in Sindh, in 1351.

End of Muhammad Tughlak's reign.

The account of his reign may be concluded by a reference to three other events. The first was the raid of the Mongols, who were bought off by

Death of the king.

Mongol raid.

payment of money, and subsequently employed by the Sultan to put down the rebellions.) The second is the formal investiture of the Sultan by the Caliph of Egypt. The third is the visit of an African traveller Ibn Batuta, who spent several years at the court of the Sultan, and has left a very interesting memoir of his reign.

Travels of Ibn Batuta.

Firoz Shah—On the death of Muhammad Tughlak, the Hindu and the Muhammadan chiefs offered the throne to his cousin Firoz Shah who was also nominated as his heir by the late Sultan. Firoz made a vain attempt to restore order in the empire. (He twice invaded Bengal, but was ultimately compelled to acknowledge its independence. He defeated the king of Orissa, but failed to recover Sindh. But although unsuccessful in his military campaigns, the Sultan's reign was famous for public works of great utility, such as the foundation of towns, forts, mosques, colleges, hospitals, inns and many other buildings, besides bridges, embankments and canals. He also built a new Delhi called Firozabad, and laid out 1200 gardens in the neighbourhood. (He was, on the whole, a good ruler, and introduced many reforms in the administration. He put an end to the barbarous practices of mutilating the limbs of offenders and other forms of torture, and abolished many vexatious taxes.) He was a pious orthodox Mussalman and a patron of learning. But he was a narrow-minded bigot and persecuted the Hindus. He destroyed the Hindu temples and built mosques in their place.

Failure to re-conquer Bengal and Sindh.

Works of public utility.

He encouraged the Hindus to embrace the Islamic faith, and promised to exempt them from Jiziya, a poll-tax which all non-muslims had to pay. We are told that a large number of Hindus were thus converted during his reign. He died in 1388 at the advanced age of 79.

The successors of Firoz Shah—A number of puppet kings followed Firoz Shah in quick succession. From 1394 to 1397 two rival kings, Nasiru-d din Mahmud and Nusrat Shah, fought for the kingdom which was now confined to Delhi and its immediate neighbourhood, as the provincial governors had already set up independent kingdoms. While the petty Sultans were quarrelling with each other, India was visited by a terrible calamity,—the invasion of Timur.

Break up of the Muslim Empire

Invasion of Timur—Amir Timur, popularly known as Tamerlane, was the head of the Chaghtai Turks and king of Samarkand. In 1398 he invaded India and perpetrated incredible atrocities all along his way till he reached the neighbourhood of Delhi. He easily defeated the feeble force of Nasiru-d din Mahmud Tughlak and then entered Delhi and proclaimed himself king. He was one of the most cruel and ferocious tyrants that the world has ever seen. He put to death a lakh of prisoners whom he had captured on his way to Delhi. Delhi itself was sacked and plundered for three days. "When the carnage began, people killed their wives and children with their own hands to save them from disgrace, and then rushed out to meet

Capture of Delhi.

Timur's cruelties.

Sack of Delhi.

their doom at the hands of Timur's soldiers. But soon this opposition died down and people were slaughtered like animals. The streets of Delhi were dyed with the blood of her innocent citizens." These dreadful scenes were repeated in the city of Meerut.

The Sayyid Kings—Timur returned to Samarkand with an immense booty and a number of skilled artisans from India, 'leaving anarchy, famine and pestilence behind him.' There was no longer any settled government. Mahmud Tughlak nominally reigned for a few years more. With his death in 1413 A. D. ended the line of Turkish kings who had been ruling India for nearly 200 years. A military oligarchy was then set up in Delhi with Daulat Khan Lodi at its head. But Khizr Khan, the governor of Multan and Timur's deputy in Hindustan, took advantage of this opportunity and occupied Delhi after a short seige in 1414 A. D. He professed to rule in the name of Timur's son and sometimes even sent tribute to that king. Khizr Khan and his three successors ruled over Delhi and a small territory adjoining it for 37 years (1414-1451). They claimed to be descendants of the Prophet, and hence the dynasty is known as the Sayyid Dynasty. The last king of the dynasty, Alau-d din Alam Shah, was driven out by Bahlol Lodi, who ascended the throne and founded the Lodi Dynasty (1451).

Khizr Khan.

Bahlol Lodi founds the Lodi Dynasty—Bahlol Lodi was a Pathan, and his dynasty is the first Pathan ruling dynasty of India. The term Pathan is, however, wrongly applied to all the Muslim

The Pathans.

dynasties that had hitherto ruled over India. They should more properly be called the Turkish. During the anarchy and confusion which followed Timur's invasion, the provinces of Jaunpur, Malwa and Gujarat were formally declared as independent kingdoms. Bahlol Lodi defeated the king of Jaunpur, and appointed his own son, Barbak Shah, as its viceroy. He also succeeded in re-establishing the suzerainty of the Sultanate of Delhi from the Indus on the west to Benares on the east.

Bahlol Lodi.

Partial restoration of the empire.

Sikandar Lodi—Bahlol was succeeded by his son Sultan Sikandar Shah (1489). He expelled his brother from Jaunpur and annexed it to his kingdom. He also conquered Bihar and levied tribute from Tirhut. Sultan Sikandar Lodi is praised by Muhammadan writers, as he was a devout Muslim, and strictly followed the Koran. But he issued humiliating laws against the Hindus and destroyed the shrines of Mathura. He was a poet and a patron of letters.

Conquests of Sikandar Lodi.

His bigotry.

Ibrahim Lodi—Sikandar died in 1517, and was succeeded by his son Ibrahim Lodi. Ibrahim put down his brother who had declared himself king of Jaunpur. But he fell out with his Afghan nobles, who had become turbulent and frequently broke out into open rebellion. At last Alam Khan, an uncle of the Sultan, and Daulat Khan Lodi, the governor of the Punjab, invited Babur, the Mughal king of Kabul, to invade India, in order to place Alam Khan on the throne of Delhi. Babur regarded this as a good opportunity and advanced to Lahore. He easily

Babur invited to invade India.

defeated the army of Ibrahim Lodi and conquered both Lahore and Dipalpur. But as Daulat Khan Lodi now showed hostility towards him, Babur did not advance further and retired to Kabul. Next he concluded a treaty with Alam Khan, agreeing to secure the throne of Delhi for him on condition that he should cede to Babur Lahore and territories to the west of it. Alam Khan, however, soon joined Daulat Khan Lodi against Babur. Babur accordingly undertook a fresh invasion of India on his own account. In November 1525, he marched against India. Daulat Khan submitted to him, and then, advancing still farther, Babur met the forces of Ibrahim Lodi at the famous battle-field of Panipath.

The first battle of Panipath.

Babur's indomitable courage and military skill, aided by matchlocks and guns, a new weapon with which his enemy was not yet acquainted, carried the day.

Establishment of the Mughal Dynasty in India.

Sultan Ibrahim Lodi was defeated and killed (1526), and Babur established the Mughal Dynasty in India.

CHAPTER IV.

India after the Break-up of the Sultanate of Delhi.

The defeat of Ibrahim Lodi did not, however, mean the conquest of India by the Mughals. For, as has been narrated above, the Muslim Empire broke up after the reign of Muhammad Tughlak, and the later Sultans of Delhi had no pretention to rule over any considerable part of the country. Many independent states grew out of the dismemberment of the empire, and it is necessary to give a brief account of some of them.

Bengal.—We have seen before how Tughril Khan's attempt to set up an independent kingdom in Bengal met with a miserable failure. Ghiyasu-d din Balban, who suppressed the revolt with terrible cruelty, appointed his second son, Bughra Khan, as the Governor of Bengal. When Bughra Khan's son Kaikobad ascended the throne of Delhi, Bengal became virtually independent. At first the Muslim suzerainty was confined to northern and western Bengal, but the two sons of Bughra Khan, who succeeded him, conquered respectively southern and eastern Bengal, driving away the descendants and successors of Lakshmana Sena from the latter place. Bengal remained in the hands of this dynasty till the authority of the Sultanate of Delhi was re-established by Ghiyasu-d din Tughlak (1324).

Bengal, an independent kingdom.

Reconquered by Ghiyasu-d din Tughlak.

But during the troublesome period of Muhammad Tughlak's reign, Bengal revolted again. The rebellion was started by Fakhru-d din in eastern Bengal about 1339 A. D. It was followed by struggles among the rulers of northern, southern and eastern Bengal till Shamsu-d din Iliyas Shah established his authority over the whole province about 1352-3 A.D.

Independence re-established by Iliyas Shah.

Iliyas Shah was a powerful ruler. He levied tribute from Orissa and northern Behar and extended his authority as far as Benares. As stated above, Firoz Shah made two attempts to recover Bengal, but without success. The dynasty of Iliyas Shah ruled till 1414 A. D., when a Hindu chief, named Ganesh, became very powerful and seized the sovereignty of Bengal. About this time we find another Hindu chief, Danujamarddana-deva, ruling over the whole of Bengal, from Pandua in the north, to Chittagong in the east. Most probably Ganesh himself ascended the throne under this name. He was succeeded by his son Jadu who, however, adopted the Muslim religion, and took the name of Jalalu-d did Muhammad Shah. He was succeeded by his son Ahmad Shah. The latter was murdered by the Muhammadan nobles of the court, who placed a descendant of Iliyas Shah on the throne (1442). He and his four successors ruled from 1442 to 1486, when the authority passed into the hands of the Abyssynian eunuchs, who had become very powerful during the rule of the late kings. In 1493 A. D. Alau-d din Hussain Shah was elected to the throne by the Hindu

The Hindu king Ganesh.

Restoration of the Iliyas Shahi dynasty.

Abyssynian rule.

and the Muslim chiefs. He is the most famous of the Muslim kings of Bengal, and under him Bengal enjoyed peace and prosperity. Hussain Shah conquered Behar and portions of Tippera and also invaded Orissa and Assam. He was succeeded by his son Nusrat Shah in 1518. Nusrat attacked Babur in alliance with the brother of Ibrahim Lodi, and concluded an honourable treaty with the Mughal Emperor.

Alau-d din Hussain Shah.

Nusrat Shah.

Malwa.—Malwa was subjugated by Alau-d din Khilji in 1305. It was under the Sultanate of Delhi till 1401, when taking advantage of Timur's invasions the Governor Dilawar Khan set up as an independent king. The third king of his dynasty, Muhammad Ghori, was poisoned by his minister Mahmud Khan, who ascended the throne and founded the Khilji Dynasty (1436). He was a good ruler, polite, brave, just and learned, and during his reign his subjects, both Hindus and Muhammadans, lived happily. He was a great general and spent his whole life in warfare. He extended his dominions to the Satpura hills in the south, and to Bundelkhand on the east. To the north and to the west were the kingdoms of Mewar and Gujarat with both of which he was frequently at war. He defeated the Bahmani king, but failed in his expedition against Delhi and was defeated by Maharana Kumbha of Mewar.* He was

Ghor Dynasty.

Khilji Dynasty.

* According to the Rajput Chronicles Mahmud was taken prisoner to Chitor. The fact that he erected a tower of victory has induced some historians to the view that the war was an indecisive one But the Rajput Chronicles refer to a decisive victory of Rana Kumbha who erected a similar tower of victory at Chitor.

succeeded by his son Ghiyasu-d din (1469 A.D.) who was poisoned by his son (1500 A. D.). The affairs of the kingdom fell into great confusion under Ghiyasu-d din's grandson Mahmud II. He was driven from his kingdom, but regained the throne by the efforts of his Rajput general Medini Rao. But later on, the ungrateful king having tried to murder this faithful general, the latter secured the help of Maharana Sanga of Mewar, and took Mahmud II captive to Chitor. Mahmud II regained his throne through the kindness of the Maharana, but a fresh quarrel broke out with Bahadur Shah of Gujarat. Mahmud was defeated and killed and Malwa was annexed to the kingdom of Gujarat (1531).

Mahmud II, the last king.

Conquered by the Rana of Chitor.

Malwa annexed to Gujarat.

The capital of the kingdom was at first at Dhara, but later on removed to Mandu, which was decorated with a number of fine buildings.

Gujarat—Gujarat was annexed to the Sultanate of Delhi by Alau-d din Khilji in 1297. In 1401 Zafar Khan, the Muslim governor of the place, declared the independence of Gujarat. But his son plotted against him, and, having thrown him into prison, ascended the throne (1403) with the title of Nasiru-d din Muhammad Shah. The king was however poisoned in 1407 and then his father ascended the throne under the name of Muzaffar Shah. But four years later he was poisoned by his grandson Ahmad Shah. Ahmad Shah was a great and powerful king He improved the administration, and extended his dominion on all sides, by defeating the king of Malwa and the neighbouring Rajput tribes.

Ahmad Shah.

He founded the beautiful city known after him as Ahmadabad and removed his capital there. During his reign of thirty-one years (1411-1442), he consolidated the kingdom of Gujarat, and is justly regarded as its real founder.

Mahmud Bigarha, the most eminent king.

His grandson Mahmud Bigarha (1458-1511), who ascended the throne when a mere boy, is looked upon as the most eminent king of this dynasty. "His achievements and personal peculiarities were so remarkable, that travellers carried his fame in a legendary form to Europe." He gained many victories in war, and conquered Cutch and the forts of Junagadh and Champanir. But he was unsuccessful in his fight against Maharana Kumbha of Mewar, and sustained many defeats in his hands.

His alliance with Turkey against the Portuguese.

He also allied himself with the Sultan of Turkey for driving away the Portuguese from the Indian coasts, and thus making the overseas trade safe for Indians. The combined Turkish and Gujarati fleet defeated the Portuguese fleet near Chaul (1508), but, next year, the Gujarati fleet sustained a defeat off Diu in Kathiawar. Henceforth the Portuguese remained supreme in the Indian seas.

Muzaffar II.

War with Rajput tribes.

Conquest of Malwa and Chitor.

Mahmud was succeeded by his son Muzaffar II who was born of a Rajput princess. But throughout his reign he was involved in war with the Rana of Mewar and other Rajput chiefs, and was repeatedly defeated by them. Muzaffar II was succeeded by his three sons, the last of whom, Bahadur, reigned from 1526 to 1537. In addition to the conquest of Malwa, already noted above, Bahadur stormed the

fortress of Chitor in 1534. The other events of his reign will be recorded in connection with the Mughal Emperor Humayun.

The Bahmani Kingdom—During the dark days of Muhammad Tughlak's reign, the foreign Amirs of the Deccan revolted and established an independent kingdom. In 1347 they elected as king a brave soldier named Hasan. On ascending the throne, he assumed the name of Alau-d din Hasan Bahman Shah.

Popular explanation of Bahmani.

It is popularly supposed, that the title Bahman was assumed by him out of respect for an old Brahman master, under whom he had served in his youth. The fact, however, seems to be that he traced his descent from a Persian king called 'Bahman Shah' and hence assumed the title. The kingdom founded by him came to be known as the Bahmani Kingdom.

Boundaries of his kingdom.

The new Sultan rapidly extended his kingdom and when he died in 1358,* its boundaries reached the Pen Ganga on the north and the Krishna in the south. It extended up to the sea-coast in the west, and included the ports of Goa and Dabhol, while its eastern frontier was marked by Bhonagir, a town in the Nizam's dominions. The capital of this extensive kingdom was established at Gulbarga, which was named after the king, Ahsanabad or Hasanabad.

Altogether fourteen Sultans ruled over this kingdom between 1347 and 1518. The annals of their reigns contain little more than horrible accounts

* *According to some authority 1359.*

of bloodshed and savage wars against the Hindu kingdoms, notably those of Vijayanagar and Warangal, cruel persecution of the Hindus, palace revolutions and strifes among different factions in the court, leading to indiscriminate massacres.

General characteristics of the history of Bahmani kingdom.

Firoz Shah (1397-1422), the most notable among the later rulers, has been called the Akbar of the south. He was a talented king and beautified his capital Gulbarga with many fine buildings. He twice defeated the king of Vijayanagar but was himself defeated in the third battle. He married a daughter of the king of Vijayanagar and ruled with justice and moderation. He was succeeded by his brother Ahmad Shah who finally conquered Warangal in 1424, and also founded the city of Bidar where the capital was soon transferred. But the southern expansion of the Bahmani power was effectively checked by Vijayanagar.

It is not necessary to give a detailed account of the kings of this dynasty. An idea of their reigns may be formed from the following statement. "Of the fourteen kings, four were murdered and two others were deposed and blinded. With the exception of the fifth Sultan, all the sovereigns who attained maturity were blood-thirsty fanatics."

Mahmud Gawan.

Only one name stands out prominently among the host of ignoble chiefs *viz.*, Mahmud Gawan, the prime minister, who, although fanatical and blood-thirsty, faithfully and judiciously administered the state for nearly a quarter of a century. The king Muhammad

Shah III, a confirmed drunkard, was, however, induced by a rival faction to put him to death on a false charge of treason. This was the beginning of the end.

Break-up of the Bahmani kingdom.

During the rule of Mahmud Shah (1482-1518), which was full of murders, quarrels and rebellions, the provincial governors declared their independence one after another, and established four independent principalities. Mahmud and the four puppet Sultans that followed him nominally ruled over a small area round the capital, but the real sovereignty was wielded, at first by the minister Kasim Barid, and, after his death, by his son Amir Ali Barid. At last in 1527 Amir Ali Barid threw off the mask and began to rule in his own name.

'he Bahmani ingdom split p into five ingdoms.

Thus at the time when Babur gained his victory over Ibrahim Lodi, the extensive Bahm kingdom was divided into five independent principalities, viz.,—(1) the Imad Shahi kingdom of Berar, (2) the Nizam Shahi of Ahmadnagar, (3) the Adil Shahi of Bijapur, (4) the Kutb Shahi of Golconda, and (5) the Barid Shahi of Bidar. The history of their struggles with, and their final absorption into the Mughal Empire will be related in connection with the history of the latter.

he kingdom nnded by arihara and akka.

Kingdom of Vijayanagar—The origin of the Hindu kingdom of Vijayanagar is involved in obscurity. It appears, however, to be most likely that the last great Hoysala ruler Vira Vallala III (see pp. 98, 99) strongly fortified a city on the south bank of the Tungabhadra, by way of defence against the repeated invasions of the Sultans of

Delhi. This city afterwards became Vijayanagar, and its governors, who may be regarded as Wardens of Marches, gradually acquired sufficient power and authority to set up as independent kings. The first distinguished rulers were Harihara and his brother Bukka. When Bukka died in 1378 A. D., nearly the whole of the Peninsula, south of the Krishna, was included in the kingdom of Vijayanagar. Harihara II (1378-1404), the next king, formally assumed the royal title, and consolidated his dominions over the whole of south India.

Harihara II.

The next important king was Deva Raya (1406-1412). The establishment of a Hindu kingdom in the neighbourhood had already provoked the jealousy of the Bahmani kings, and from the very beginning they led several expeditions against it. The reign of Deva Raya and his successors is also one long story of struggles between the two powers, which were often accompanied by cruel barbarity of the worst type. Deva Raya married his daughter to the Muslim king, but it did not stop the hereditary war which went on as usual from generation to generation.

Wars between Vijayanagar and the Bahmani kingdom.

In 1486 the throne was usurped by Nara Simha, the governor of Chandragiri. The usurper, however, proved a capable ruler and made extensive conquests in the Tamil country. The Bahmani kingdom was now in a tottering condition, but its hereditary role of fighting with Vijayanagar devolved on the independent states formed out of it, notably the Sultanate of Bijapur. Nara Simha, as usual, had to engage in constant fighting with the Muhammadan states.

Usurpation of Nara Simha.

Tuluva Dynasty.

In 1505 the kingdom of Vijayanagar passed into the hands of a new dynasty founded by the Tuluva general Narasa Nayaka. The greatest king of the dynasty was Krishnadeva Raya whose long rule of 20 years (1509-1529) shed a lustre on the kingdom. He gained repeated victories over the Muslim state of Bijapur, and even temporarily occupied the city of Bijapur itself. He also stormed and destroyed the fortress of Gulbarga, once the capital of the Bahmani Kingdom. But Krishnadeva Raya was a hero in peace as well as in war. In an age marked by bigotry and cruelty, he was distinguished for his catholicity and humanity. From the ghastly stories of rapine and massacre that invariably followed the military campaigns of those days, we turn with relief to 'Krishna Raya's kindness to the fallen enemy, and his acts of mercy and charity towards the residents of captured cities.' The king was a patron of letters, and was famous for his religious zeal and charity. He is justly regarded as the greatest of the South Indian monarchs. Under him the kingdom of Vijayanagar comprised nearly the whole of the present Madras Presidency, together with Mysore and other native states of the Peninsula.

Krishnadeva Raya, the greatest king.

His brilliant victories.

His catholicity and humanity.

The extent of his empire.

Krishnadeva Raya's successors were weak and tyrannical. They pursued the policy of joining one Muhammadan state against another, which soon provoked the wrath of the Muhammadan states against the kingdom of Vijayanagar. At last the kings of Bijapur, Ahmadnagar, Golconda and Bidar formed an alliance and marched against Vijayanagar.

The combination of Muhammadan states against Vijayanagar.

The allied army assembled at Talikota to the north of the Krishna, but though the battle is known in History as "the battle of Talikota," the actual battle took place about thirty miles south, on the other side of the river, in the plain near Mudgal.

Sadasiva Raya was the nominal king of Vijayanagar, but the actual power was in the hands of his minister Rama Raja. The latter was confident of victory, and led an immense host against the Muslim invaders. The battle was fought on January 23, 1565.

Complete defeat of the Hindu army.

The Hindus at first gained some advantages, but the capture and death of Rama Raja was followed by a complete rout of his army. 'About 100,000 Hindus were slain and the river Krishna ran red with blood.'

Fall of Vijayanagar.

By an incomprehensible folly, Rama Raja had staked everything upon a single battle, and when that was lost 'the kingdom and its magnificent capital lay at the mercy of the victors. The Muslim forces completely destroyed the city with ferocity and barbarity, so that nothing now remains but a heap of ruins to mark the spot where once stately buildings stood.'

The kingdom of Chandragiri.

Rama Raja's brother then crowned himself as king at Penugonda (1570) and founded the fourth royal dynasty known as Aravidu Dynasty. His successors ruled for nearly a century with their capital at Chandragiri, but they had no real power, and their story does not deserve serious attention. The present Raja of Anegundi is a descendant of Rama Raja.

There are several accounts of the kingdom of Vijayanagar from the pen of foreign travellers, who

visited it in its days of glory. All of them refer in glowing terms to the grandeur and magnificence of the capital city and the power and resources of its kings. The Italian traveller Nicolo Conti, who visited Vijayanagar in 1420, 'estimated the circumference of the city to be sixty miles,' and considered its king to be more powerful than any other monarch in India. The other travellers refer to a number of wonderful temples, palaces and strong forts which adorned the mighty Hindu kingdom. Art and literature flourished and the famous Vedic commentator Sayanacharya occupied a high position in the kingdom.

Account of Nicolo Conti.

Orissa.—Orissa was being ruled by the Ganga Dynasty from a very early period. The greatest king of the dynasty was Anantavarman Chodaganga, who carried his victorious arms as far as the Ganges in the north and the Godavari in the south. He built the famous temple of Jagannath at Puri and enjoyed the unusually long reign of 71 years (1076-1147). About a century after his death, his descendant Nrisimhadeva fought successfully against the Muhammadan governor of Bengal, and even advanced as far as Lakhnauti, the capital city. He also built the famous temple of Kanarak. Prince Juna Khan, before he ascended the throne as Muhammad Tughlak, led an expedition against Orissa, but gained no decisive result. Sultan Firuz Tughlak also invaded Orissa and levied tribute. In the middle of the 15th century A. D. Orissa passed into the hands of the Solar dynasty founded by Kapilendradeva, who

Anantavarman Chodaganga.

carried his arms from the Ganges to the Kaveri. For nearly hundred years Orissa was a powerful kingdom under this dynasty. But in 1565 it was conquered by the famous Kalapahar, the general of King Sulaiman Kararani (see p. 142) and annexed to Bengal.

The Rajput kingdom of Mewar—But the most important of all the powers were the brave Rajputs who rose into prominence on the eve of the Muhammadan conquest. Their origin is obscure. It is generally believed that they are the descendants of the foreign invaders like the Sakas, the Hunas and the Gurjaras, who settled in India, and ultimately merged into her native population. The Rajputs were always distinguished by their devotion, bravery, love of independence and spirit of sacrifice, and the annals of these powers form a brilliant chapter in the history of medieval India.

The origin of the Rajputs and their distinguishing characteristics.

Reference has already been made to the kingdoms of Chauhans, Paramaras, Chaulukyas and Parihars (Pratiharas) who are all regarded as Rajputs. During the Muhammadan period, the most important Rajput kingdom was that of Mewar, the home of the famous Sisodiyas, or the Guhilots*. The foundation of the dynasty is traced to a hero called Bappa Rao, who conquered Chitor about 728 A. D., but it was Samara Simha who really raised it to an important position towards the close of the 13th century. In

Kingdom of Mewar.

Samara Simha.

* This name is derived from Guhila, a remote ancestor, who lived about 600 A. D. The name Sisodiya is applied to the royal section of the clan.

the 14th century Alau-d din Khilji invaded the kingdom and conquered Chitor, its famous capital, as has been related above. But the glory of the kingdom was again revived by Hammira. During the reign of Hammira and his two successors, which covered the latter half of the 14th century, the kingdom was extended in all directions by a number of brilliant victories including one against the Sultan of Delhi.

Hammira.

Maharana Kumbha.

The next important king of the dynasty is Maharana Kumbha (1433-1468). He was a great warrior, and repeatedly defeated the Muhammadan chiefs of Malwa, Gujarat and Nagor (See ante). In 1440 he marched with 100,000 horse and foot and 1400 elephants against the combined forces of Malwa and Gujarat and inflicted a crushing defeat upon them. The great king was murdered by his own son in 1468 A. D. Sangrama Simha, or Rana Sanga (1508-1527), the grandson of Kumbha, was another notable king of the dynasty. He, too, fought successfully against the Muhammadan chiefs of Malwa and Gujarat, and captured a king of Malwa as noted before (p. 114). He was truly a hero of hundred fights, and under him the Rajput power reached the high-water mark of its glory. He gained victories no less than 18 times against the king of Malwa and Delhi and he was unquestionably the most powerful king in India at the time. Th Rana was seized by the laudable ambition of freeing India from the Muhammadan yoke. The defeat of Ibrahim Lodi in the hands of Babur (1526) seemed to offer a good opportunity to the Rana, and he orga-

Sangrama Simha.

nised a confederacy of the Rajput chiefs against the Mughal conqueror. Although 'lacking an eye and an arm, crippled by a broken leg, and scarred by eighty wounds from lance or sword', he led the immense host of Rajput army, including 80,000 horse and 500 war elephants, against Babur. Babur realised the gravity of the danger, while a regular consternation seized his entire army. At last the two armies met at Khanua, near Fathpur Sikri. The superior military tactics of Babur, aided by a powerful artillery, carried the day, and the rout of the Hindu army was complete (1527). The Rana himself escaped, but died soon after. With him ended the dream of Rajput supremacy in India.

The Battle of Khanua.

Jaunpur—The city of Jaunpur was founded on the bank of the river Gumti by Firoz Tughlak. In 1394 Muhammad Tughlak conferred upon his vizier Khwaja Jahan the title of "Malik-ush-Sharq" or Lord of the East, and placed him in charge of the administration of the territory extending from Kanauj to Bihar. Khwaja Jahan fixed upon Jaunpur as the seat of his government, and, taking advantage of the confusion and anarchy caused by the invasion of Tamerlane, declared himself independent. Thus was founded the Sharqi dynasty of Jaunpur. The third king of this dynasty, Shamsu-d din Ibrahim Shah Sharqi, was a great patron of arts and letters. Many literary men sought refuge at his court, and Jaunpur became a famous centre of Muslim learning and culture in the east. Ibrahim Shah also constructed a number

of fine buildings, the most famous among them, being the Atala mosque, which testifies even to this day the high development of Sharqi architecture. With the accession of Bahlol Lodi a protracted war ensued between Delhi and Jaunpur. Mahmud, the son of Ibrahim, fought on the whole successfully. The next king Hussain, after a lifelong struggle with Bahlol Lodi, was defeated by the latter and Jaunpur formed part of the Lodi kingdom (1476 A.D.). The subsequent history of Jaunpur has been narrated above in connection with the Lodi kings.

Retrospect—In addition to the states referred to above, there were several other kingdoms such as Kashmir, Sind and Khandesh, whose history need not be discussed in detail.

The various independent states that arose on the break-up of the Sultanate of Delhi may be divided into four groups. First, the northern belt of Muhammadan powers comprising Sind, Multan, the Punjab, * Delhi, Jaunpur and Bengal which sweeps in a semi-circle from the mouth of the Indus to the Bay of Bengal. Second, the southern belt of Muhammadan powers *viz.*, Gujarat, Malwa, Khandesh and the Bahmani kingdoms. Wedged in between these two lay the third group, the Rajput states, fast regaining their old power and supremacy ; while, to the south and east of the southern Muhammadan belt lay the Hindu kingdoms of Vijayanagar and Orissa. There were thus two great groups of Muhammadan powers each threatened by formidable Hindu powers.† [This should be studied with the help of a map.]

* The Punjab was nominally a Vice-royalty of Delhi but was really dominated by the powerful Afghan families.

† This summary view of the political condition is based upon an illuminating chapter of Rushbrook Williams' 'An Empire-Builder of the 16th century'.

CHAPTER V.

The Mughal Empire.

Babur—The Mughal king, Babur, whose victory over the Pathans and the Rajputs has been referred to above, was a direct descendant, in the fifth generation, of the Turkish chief Amir Timur. Through his mother he could trace his origin, in the fourteenth degree, from the Mongol chief Chinghiz. His proper name was Zahiru-d din Muhammad, but he is universally known by the Mongol nick-name of 'Babur', meaning 'lion' or 'tiger'. He was born on Febr. 14, 1483. When he was only eleven years and four months old, his father died, and he became the ruler of Farghana, a petty principality of Turkestan, in the valley of the Jaxartes river. From that early age Babur had to engage in constant wars and showed remarkable courage, military skill and the qualities of a born leader of men. In 1497 he conquered Samarkand, but soon lost this as well as Farghana. He reconquered them both, but again lost them, and ultimately became king of Kabul in 1504. After making fruitless endeavours to regain Samarkand, Babur turned his attention towards the east. Having conquered Kandahar (1522), he next looked forward to the conquest of India, and led several expeditions against some of the frontier posts. It was at this time that he received, with great pleasure, the invitation of Daulat Khan Lodi

Early life.

Conquest of India.

and Alam Khan, and ultimately defeated Ibrahim Lodi at Panipath (1526). He then easily occupied Delhi and Agra, but was soon confronted with the powerful opposition organised by Rana Sangrama Simha as already related above. After his great victory over the Rajputs at Khanua, Babur defeated the Afghan chiefs of Bengal and Behar, and a series of brilliant campaigns made him master of a vast territory extending upto the frontiers of Bengal in the east and Gwalior in the south. The emperor was not, however, destined to enjoy the fruits of his victory, and he died in 1530 at Agra. A popular tradition ascribes his death to a strange incident. It is said that his son Humayun fell ill, and Babur prayed by his bed-side that the illness of Humayun might pass over to himself. As a result of this, Humayun recovered, while, a few months later, Babur succumbed to a fatal illness.

His empire.

His death.

Babur has left an auto-biography. This interesting memoir reveals the inner side of his character such as nothing else could have done. Bold, energetic and adventurous, he was at the same time a cultured gentleman of polished manners. He had a fine literary taste, and composed beautiful poems in Persian language. His prose style, as shown in his memoirs, written in Turki language, is also of a very high order. Although a soldier of fortune, and engaged throughout his life in a series of military campaigns, he excelled in music and other arts. He was a tactful commander and an experienced judge of human character. Above all, he possessed

The character and personality of Babur.

a kind and affectionate heart, and an easy and sociable temper.

Humayun—On the death of Babur Humayun ascended the throne at the age of 23. At the very beginning, he committed a great blunder by ceding the Punjab to his brother Kamran who was already governor of Kabul and Kandahar. He was thus deprived of the resources in men and money which these provinces could supply him, just at the moment when he required them most. For the position of the Mughal power in India was yet far from being secure, and Humayun had soon to reckon with Bahadur Shah of Gujarat and the Afghan chiefs of Bengal and Behar, notably Sher Khan. Two other brothers of Humayun, Hindal and Askari, also received minor charges.

Cession of the Punjab.

Humayun's difficulties.

Sher Khan—The original name of Sher Khan was Farid. His grandfather Ibrahim Sur migrated to India from the original home of the family on the Takhti-Sulaiman mountain. Ibrahim first accepted service at Hissar-Firoza in the Delhi district, and it was at this place that Farid was born about 1486 A. D. Later on his father Hassan got a large Jagir at Sasaram and the family settled there.

Farid was the eldest child of his father who had eight sons by four wives. Farid's boyhood was spent amid the cold neglect of his father and the cruel persecution of his step-mother. At the age of fifteen he went to Jaunpur and assiduously applied himself to literary studies for some years. He was

Early life.

then reconciled to his father and was entrusted with the management of his Jagir. Here, in a small sphere, he displayed those high administrative qualities and knowledge of revenue affairs which distinguished him in later life. But his step-mother again prevailed upon Hassan to remove Farid who thereupon went to Agra in search of a livelihood (1519 A. D.). Shortly after, he entered into the services of Bahar Khan, an independent chieftain of Behar, and gained his favour by rendering good service. One day while hunting with Bahar Khan he killed a tiger and got the title of Sher Khan from his master.

Obtains the title of Sher Khan.

In 1526 Sher entered the service of Babur and through his favour got back his hereditary Jagir. Soon after Sher became the Deputy-Governor of Behar and ably carried on the administration in the name of its minor chief. In the meanwhile the strong fortress of Chunar came into the possession of a widow named Lad Malika. Sher married her and not only got possession of the strong fortress but also secured a princely fortune (1530 A.D.).

Obtains his paternal Jagir.

Becomes the Deputy Governor of Behar and secures Chunar.

The death of Babur was followed by the revolt of the Afghan chiefs in eastern provinces. Although Sher Khan did not join the rebellion, he could not escape the wrath of the Mughal Emperor. After defeating the rebels in a pitched battle Humayun besieged Chunar for four months when Sher Khan offered his submission.

Submits to the Mughals.

In the meanwhile the minor ruler of Behar and the Afghan nobles in his court were chafing

at the authority of Sher Khan. With a view to subdue him they formed an alliance with the king of Bengal, Ghiyasu-d din Mahmud Shah, a son of Hussain Shah. The united forces of Bengal and Behar now marched against Sher Khan and a pitched battle was fought at Surajgarh. Sher Khan obtained a brilliant victory against enormous odds.

Victory at Surajgarh.

This battle raised the power and prestige of Sher Khan and he naturally looked forward to the conquest of Bengal. By a brilliant military manœuvre he suddenly appeared before Gaur, the capital of Bengal, and was only induced to retreat on payment of a heavy indemnity (1536 A. D.).

Brilliant campaign in Bengal.

Humayun and Sher Khan—Sher Khan could thus safely aggrandise himself at the expense of Bengal only because the emperor Humayun was busy in the west with Bahadur Shah of Gujarat. Bahadur had incurred the wrath of the emperor by harbouring a rebel and Humayun started on an expedition against Gujarat in 1535. He defeated Bahadur, seized Mandu and Champanir and was engaged in bringing Gujarat under submission when news reached him, that his brother Mirza Askari had rebelled against him. Humayun hastily marched towards Agra and defeated the rebels. But Bahadur Shah rapidly recovered Gujarat and Malwa.

Humayun and Bahadur Shah.

In 1537 Sher Khan again invaded Bengal and Humayun now decided to subdue this turbulent Afghan chief and conquer Bengal. He set out from Agra with a grand army in December 1537, and

Humayun marches againts Sher.

appeared before Chunar in January.) Sher threw a strong garrison into Chunar and removed his own family and those of his Afghan followers to a safe place.

Initial success of Humayun.

(Humayun besieged Chunar which surrendered) after a long and obstinate resistance. (In the meantime, however, Sher Khan had seized Rohtas and completed the conquest of Bengal.) (But when Humayun marched towards its capital, Sher Khan retired without any fight. Gaur easily fell into the hands of Humayun,) and while he was engaged there in festivities and amusements, (news reached him that Sher Khan had conquered Behar and Benares, recovered Chunar, besieged Jaunpur, and advanced as far as Kanauj. Humayun now marched towards Agra, but was intercepted by Sher Khan at Chausa on the Ganges, near Buxar.) The two opposing forces remained entrenched for nearly two months, when one morning, (Sher) completely surprised Humayun's camp and inflicted a crushing defeat upon him (1539).

Sher completely defeats Humayun.

Humayun fled from the field and plunged into the Ganges ; (his life was saved by a water-carrier's skin, which had been inflated like a bladder and supported the weight of the emperor as well as of the carrier.) The entire Mughal army was either cut off or drowned, and even the queen of Humayun fell into Sher Khan's hands. It must be noted, however, that Sher treated her with respect and consideration and sent her back to Humayun.

Sher Shah—(Shortly after this victory Sher Khan declared himself king and assumed the title of

Sher Shah. Next year he again defeated Humayun at Bilgram near Kanauj, and the latter took shelter with his brother Kamran at Lahore. But the Mughal forces were defeated near Lahore, and the whole of the Punjab fell into the hands of Sher Shah.

Humayun, defeated again, takes to flight.

Sher Shah now turned his attention to the settlement of Bengal which was on the verge of rebellion. He divided it into 19 districts and put each of them under a governor. These governors being directly responsible to him and independent of one another, could not easily combine against him.

Settlement of Bengal.

Sher Shah next set out on an expedition against Malwa and subjugated it without any difficulty. Having settled affairs there he got possession of the fort of Ranthambhor by peaceful negotiations and returned to Agra (1542).

Conquest of Malwa.

Soon news reached Sher Shah that Maldev, the powerful king of Marwar had offered to reinstate Humayun on the throne, and that the latter had entered Marwar. Sher Shah immediately entered Maldev's territory and forced him to desert Humayun who fled to Umarkot (1542).

Campaign against Maldev.

The intrigue of Maldev made Sher Shah distrustful of the Rajputs and he next proceeded against Puran Mal, a powerful Chauhan Rajput chief in Malwa. Puran Mal defended himself within the fort of Raisin for four months and then surrendered it on condition that he and his Rajput chiefs would be allowed to go unmolested with their families and belongings. Sher Shah was probably sincere in accepting these terms, but as soon as the Rajputs had

Puran Mal of Raisin.

left the fort, the Afghan troops were seized with a violent fanatic spirit against them and could not be restrained by any means. They fell upon the Rajputs who destroyed their wives and children and died fighting to a man (1543 A. D.). This act of Sher Shah has been severely condemned by all historians.

New Delhi.

After the expedition against Puran Mal, Sher returned to Delhi and built a new town there. In the meantime his governor of the Punjab conquered Sind and Multan. Sher Shah himself marched against Maldev with a large army though that Rajput chief had given no new provocation. But he did not defeat the enemy in a fair fight. By means of forged letters he created a suspicion in the mind of Maldev against his own generals. Maldev fled though part of his army met with a heroic death in the battle-field (1544). Sher Shah conquered all the territories from Ajmir to Mt. Abu and Chitor fell into his hands. He next invested the fort of Kalanjar (1544). One day while Sher was busy supervising the assault of the fort by his own troops, a heap of bombs caught fire and burnt his body. Although the fort was captured, Sher Shah died the same evening (1545).

Fight with Maldev.

Conquest of Kalanjar.

Death.

Character and administration of Sher Shah—Sher Shah must be recognised as one of the greatest figures in Indian history. By his courage, ability, prudence and military skill, he rose from an humble position to be the emperor of Hindustan. He is usually regarded as a usurper, but if we bear in mind that he was an Afghan chief, born and brought

up in India, whereas the Mughals had conquered India from the Afghans only about 14 years before, his claim to the throne of Agra would hardly appear as less valid than that of Humayun. Indeed, he should rather be regarded as an Afghan hero who recovered the Afghan Empire from the hands of the Mughal conquerors.

Sher Shah, not a usurper.

The fame of Sher Shah, however, mainly rests upon his administrative reforms. He divided the provinces of his empire into well-organised administrative units, called *sarkars*, which were again sub-divided into *parganahs*, and appointed an executive and judicial officer in each. He made a survey of the land, and marked out the holding of each tenant. The revenue was fixed at one fourth of the gross produce, and the peasants were allowed to pay either in cash or in kind. He introduced the system of *Kabuliyat* and *Patta* by which each tenant was furnished with a written document, containing a record of the area of his land and the total amount of revenue due from him.

Reorganisation of administrative system.

Sher Shah greatly improved the means of communication. He made the Grand Trunk Road which runs from Bengal to the Punjab, and planted trees and established inns for the Hindus and the Muhammadans on the road-side.

Improved communication.

He, for the first time, recognised the fact that India was the land of both the Hindus and the Muhammadans, and made an attempt to reconcile the two elements. He improved the system of coinage, issuing abundant silver coins, and used

His wise statesmanship.

Hindi character along with the Persian on his coins. He reformed the army and kept strict discipline over his soldiers. He administered justice with strict impartiality, and was particularly solicitous for the rights and interests of the tenants. He was a great builder, and his mausoleum at Sasaram is a noble piece of architecture.

Military reforms.

If we remember all that Sher Shah was able to accomplish within a brief period of five years, we are filled with admiration for his genius and untiring industry. His character is no doubt stained by occasional treachery, but he must be regarded on the whole as one of the greatest sovereigns in the mediaeval period of Indian history.

His character and achievements.

The successors of Sher Shah—Sher Shah was succeeded by his son, Islam Shah. Throughout his reign he was engaged in putting down revolts, and died in 1554. His infant son then ascended the throne but was murdered three days later, by the son of Sher Shah's younger brother, who ascended the throne under the title of Muhammad Shah Adil. He left the cares of government to his Hindu minister and general named Himu, but the empire was fast approaching dissolution. Bengal and Malwa declared their independence, while Sikandar Sur, a nephew of Sher Shah, proclaimed himself king in the Punjab. Even Delhi and Agra fell into the hands of rebels, and Adil's power was confined only to the eastern parts of his dominions. When the empire of Sher Shah

Himu.

Dismemberment of the empire.

was thus reduced to a miserable condition, his old enemy Humayun reappeared in the field.

Humayun—Humayun became a homeless wanderer after the Punjab had fallen into the hands of Sher Shah. In vain did he seek shelter in Sind, Rajputana and Kandahar, and at last, after incredible sufferings and humiliation, he took refuge in the court of Persia. The most notable event during this period of his career was his marriage with Hamida Bano Begum and the birth of his famous son, Akbar, at Umarkot (Nov. 23, 1542).

Humayun's wanderings.

Birth of Akbar.

The king of Persia proved a real friend to Humayun. With his help he conquered Kandahar, and then succeeded in regaining Kabul from his brother. The anarchical state of India induced him to make an attempt to regain his throne. In February, 1555, Humayun occupied Lahore. In June of the same year he inflicted a crushing defeat upon Sikandar Sur and occupied Delhi and Agra. Shortly afterwards he appointed Akbar, then 13 years old, as governor of the Punjab, under the guardianship of Bairam Khan. But before Humayun could consolidate his kingdom, he died by an accidental fall from the staircase of his library (January, 1556).

Humayun regains his kingdom,

but dies shortly after

Humayun was an amiable gentleman, and was not deficient in ability and courage, but he lacked the energy of his father. He was addicted to opium, and this probably accounts for his deplorable lack of activity. One trait of Humayun's character deserves special mention. Babur's dying message to Humayun

Humayun's character.

was—'Do naught against your brothers, even though they may deserve it.' Humayun tried to follow this and was extremely generous to his faithless brothers. He pardoned them although they deserted him in time of need and proved treacherous more than once. Much of his misery and sufferings may be ascribed to his misplaced affection for his brothers. In the end, however, he was compelled to blind Kamran for his repeated treachery.

Akbar

Bairam Khan.

Akbar's coronation—Akbar was in camp in the Punjab, when his father's death raised him to the throne of Delhi and Agra. His coronation took place at Kalanaur in the Gurdaspur district, in February, 1556. As he was quite young, not having yet completed his fourteenth year, the affairs of state were managed by his guardian, Bairam Khan.

Akbar's difficulties—The new king was faced with enormous difficulties. Humayun had occupied Delhi and Agra, but his enemies were far from being subdued, and during the brief period of seven months that he reigned, his authority was established only over a small extent of territory.

Himu occupies Delhi.

The Second Battle of Panipath—The first enemy to take the field against Akbar was Himu, the Hindu general of the Afghan king, Muhammad Shah Adil. He occupied Delhi and Agra without difficulty, and then himself ascended the throne under

the title of Bikramjit or Vikramaditya. Bairam Khan and Akbar soon marched against him, and the two armies met at the famous field of Panipath (Nov. 5, 1556). At first Himu obtained some successes, but being hit in the eye by an arrow, he became unconscious and his army broke away and fled. Akbar obtained a complete victory, and, at the direction of Bairam Khan, struck his wounded opponent with his own scimitar.*

The final defeat of the Afghans—The victor promptly occupied Delhi and Agra. King Muhammad Shah Adil made no attempt to oppose him and was soon killed in a conflict with the king of Bengal. Sikandar Sur continued the struggle for some time, but at last surrendered and was treated with generosity. Thus the Afghan Empire in India was lost by the unworthy successors of Sher Shah (1557).

End of the Afghan opposition.

Fall of Bairam Khan—During the next three years (1558-1560), Akbar conquered Gwalior, Ajmir and Jaunpur. He was now in his eighteenth year, and was unwilling to remain any longer under the tutelage of Bairam Khan. His mother, foster-mother, and other relatives incited him against Bairam, and at last Akbar dismissed him from office. Bairam revolted, but was defeated in the Punjab. Akbar forgave him, and allowed him to proceed to Mecca. But Bairam was killed on the way by a private enemy (1560).

Conquests of Akbar.

Bairam dismissed.

Revolt and death of Bairam.

* According to some authority Akbar refused to strike a helpless victim, but this is probably a later invention.

Bairam's place was now taken by the mother and Maham Anaga, the foster-mother of Akbar, and a few intriguing persons who brought discredit upon the government. It was not until four years later, that Akbar completely shook off his unprincipled advisers, and began to supervise the state of affairs in person.

Personal administration of Akbar.

Akbar's Conquests—Akbar set himself to the task of conquering India, and making himself the lord paramount of the country.

Malwa.

An expedition was sent against Malwa in 1560 and the province was finally reduced by the submission of its chief Baz Bahadur in 1562.

Gondwana.

In 1564 Akbar conquered Gondwana, a kingdom which comprised the northern portion of the present Central Provinces. Asaf Khan, the governor of the Eastern Provinces, was sent to reduce the kingdom.

Rani Durgavatī.

Its heroic queen, the Dowager Rani Durgavati, led the army, and when no hope remained, stabbed herself to death. Her son also died a brave soldier's death, and the ladies burnt themselves according to the fearful rite called *Jauhar*.

Conquest of Mewar.

Having quelled several rebellions of his turbulent officers, Akbar next turned his attention to the Rajput kingdom of Mewar. The Rana of Mewar was acknowledged to be the head of Rajput clans, and he proudly refused to submit to, and enter into a matrimonial alliance with the Mughal Emperor, as the Rajput Chief of Ambar had done.

Siege of Chitor.

Akbar besieged the capital city of Chitor. Rana Udai Simha, son of the famous Sangram Simha, was a

coward, and fled to the hills, but the defence of Chitor was organised by two brave chiefs Jaimall and Putta. The siege continued from October 20, 1567 to February 23, 1568 when the death of Jaimall by a chance shot disheartened the defenders. The heroic Rajputs saw their wives, daughters and sisters burnt on funeral pyres according to *Jauhar*, and then rushed upon the Mughal soldiers. They perished, fighting almost to a man, but the fame of their heroic resistance survives to this day. It must ever remain an indelible stain on the character of Akbar that far from appreciating the heroism of his brave foes, he massacred 30,000 persons taking part in the defence of the city. It should be noted, however, that Akbar gave evidence of his appreciation of Rajput heroism by placing statues of Jaimall and Putta at the main entrance to the fort of Agra.

Fall of Chitor.

Akbar massacres the Rajputs.

The fall of Chitor, followed by that of the strong fortress of Ranthambhor and Kalanjar (1569), made Akbar the master of Rajputana. Akbar, however, never enjoyed full sovereignty over the Rajput states which were left with a great measure of autonomy in internal administration.

Fall of Ranthambhor.

Rana Pratap Simha.—But though most of the Rajput states such as Marwar, Ambar (Jaipur), Bikaner and Bundi acknowledged the suzerainty of Akbar, Mewar refused to submit. Bereft of the capital city, the brave sons of Mewar rallied under Pratap Simha, the heroic son of Udai Simha, who had died in 1572.

Brave resistance of Mewar under the Rana

With great difficulty Pratap organised an army and

met the Mughal forces at the famous Haldighat Pass. It is shameful to relate that the Rajput chief Man Simha of Ambar took the dishonourable part of leading Mughal forces against this last pillar of Rajput fame and glory. A sanguinary battle followed in which the soldiers of Pratap displayed the highest courage and skill. Pratap himself was in the thick of the fight, and was saved only by the heroic self-sacrifice of one of his followers. But nothing availed. The superior number of the Mughal forces carried the day (June, 1576). Pratap again took shelter in the fastnesses of his kingdom. But in spite of privations and sufferings, he never ceased to carry on the struggle for liberating his country.

The great battle at Haldighat.

Rana Pratap shows wonderful bravery,

but is defeated.

The career of this patriotic Rajput king sheds a lustre on Indian history. The story of his bravery, heroism, and untold sufferings for the cause of the country has become almost proverbial, and even to-day no name is held in greater honour in Rajputana than that of the brave Pratap. Flying from hill to hill before the superior forces of the Mughals he suffered extreme wants and privations together with his wife and children, but still his brave heart refused to yield.

Pratap recovers his kingdom.

His gallantry and patriotism were at last rewarded, and he recovered most of his possessions before his death, which took place in 1597. But he could never recover Chitor, the far-famed capital of his ancestors. He had taken a vow that he would take food only on a leaf, and lie down only on a

His death.

straw-bed, until he recovered Chitor. He kept this vow till his death, and during the last years of his life, he often kept gazing at Chitor from a neighbouring hill, while tears rolled down his cheeks. It is fair to add that Akbar fully appreciated the heroism and patriotism of his mighty opponent, and paid glowing tributes to his character.

Akbar's appreciation of Rana Pratap.

Conquest of Gujarat—Humayun had conquered the province of Gujarat, but as soon as he left the province to march against Sher Shah, Gujarat recovered its independence. Akbar led an expedition against it in 1572, and the whole province was reduced in a little more than a year. Akbar distinguished himself in this campaign by his courage and endurance.

Conquest of Bengal—Bengal was now ruled by an able Afghan chief named Sulaiman Kararani. He was originally governor of South Behar under Islam Shah, but during the troublesome period that followed the death of that king he made himself ruler of Bengal and Behar. He transferred the capital of Bengal from Gaur to Tanda and ruled like an independent king, though formally acknowledging the suzerainty of Akbar. As already stated above (p. 122) he conquered Orissa. Immediately after his death (1572) Akbar resolved to assert his authority over Bengal, particularly as the two sons and successors of Sulaiman, viz., Bayazid and Daud gave up the prudent policy of their father and openly declared themselves independent. Regular military expeditions having failed to subdue Daud, Akbar

Daud Khan defies Akbar,

led a campaign in person in 1574. Daud was driven away from Patna and fled towards Orissa. He was defeated in 1575 by Munim Khan at the battle of Tukaroi, but was let off on easy terms.

but is defeated and killed.

At last a decisive battle was fought near Rajmahal in 1576, and Daud Khan was defeated and killed. Bengal was now formally annexed to the empire, but the Hindu and Pathan Zaminders long defied the authority of Akbar and were not finally subdued till the reign of Jahangir. Among these chiefs—known collectively as Bara Bhuiyas—the most famous are Isa Khan and Kedar Ray of Eastern Bengal and Pratapaditya of Southern Bengal.

Conquest of Kashmir—The Hindu kingdom of Kashmir was usurped by the Muhammadan minister of the last king, early in the fourteenth century. In 1586 the kingdom was conquered by Akbar, and annexed to his empire.

Kabul—Kabul was always regarded as a dependency of India, but its governor, Mirza Muhammad Hakim, a brother of Akbar, behaved like an independent king. Once, taking advantage of the dissatisfaction of the orthodox Mussalmans against Akbar for his religious innovation, Muhammad Hakim entered into a conspiracy against Akbar and even raided the Punjab. Akbar conquered Kabul without much difficulty (1581). It was, however, restored to Muhammad Hakim, but on his death, in 1585, it was incorporated in the empire.

Akbar's Empire—The other conquests of Akbar


INDIA
IN 1605.
MUGHUL EMPIRE
KABUL
Kabul
Peshawar
Kandahar
KASHMIR
Jihlam R
Chinab
LAHORE
Beas
Ravi
Lahore
MULTAN
Multan
Sahrind
Sutlej R
Indus R
Panipat
DELHI
Delhi
AJMERE
AGRA
OUDH
Jaipur
Agra
Jumna R
Kanauj
Gumti R
Lucknow
Gogra R
Jodhpur
Luni R
Ajmere
Sikri
Amarkot
Chambal
Gwalior
ALLAHABAD
Benares
Ganges R
Patna
Gaur
Chitor
Prayaga
(Allahabad)
Baxar
BEHAR
Udaipur
Patan
Chanderi
MALWA
Kalanjar
Chanar
Dacca
Ahmadabad
Ujjain
GUJRAT
Mandu
Narmada R
BENGAL
Asirgarh
Mahanadi R
Tapti R
Somnath
Diu
KHANDESH
Burhampore
GONDWANA
Daman
Daulatabad
BERAR
Wardha R
ORISSA
Bassein
AHMADNAGAR
Bombay
Godavari R
Choul
Golconda
BAY OF
BENGAL
Bidar
Hyderabad
Bijapur
GOLCONDA
Talikot
BIJAPUR
Bhadra
Krishna R
Dharwar R
Karnul
Goa
Tunga
Vijaya
nagar
Pennar R
ARABIAN SEA
Chandrgiri
POLIGARS
Mysore
Vellore
Cannanore
Calicut
Kaveri R
Cochin
Madura
Quilon

included Southern Sindh (1591), Orissa (1592), Baluchistan (1594) and Kandahar (1595).

Thus at the beginning of the year 1596, Akbar was the master of a vast empire, including the whole of Northern India, together with Kabul, Kandahar, Ghazni and their dependencies.

Akbar's conquests in the Deccan—Akbar's ambition, however, was not satiated by conquests in Northern India alone. He desired to conquer the states south of the Narmada, and sent an expedition against Ahmadnagar. The city was gallantly defended by its heroic queen Chand Bibi but Berar was ceded to Akbar in 1596. War was, however, renewed, and the death of the heroic queen led to the fall of the capital city in 1600. But Akbar's authority was confined only to a small portion of the kingdom. Akbar also invaded Khandesh and occupied Burhanpur, the capital city. Later on, even the strong fortress of Asirghar fell into his hands (1601). Akbar had to employ both bribery and treachery to gain possession of this strong citadel.

Campaign against Ahmadnagar.

Chand Bibi.

Fall of Ahmadnagar.

Campaign against Khandesh.

The rebellion of Salim—Akbar could not pursue his campaign in the Deccan, owing to the rebellion of his son Salim (1600 A.D.). Salim declared himself an independent king, and even Abul Fazl, the trusted friend and minister of Akbar, was murdered at his instance (1602). At last the father and the son were reconciled to each other in 1604, though it was doubtful till the end, whether the latter would be chosen as the heir-apparent.

Salim rebels, murders Abul Fazl, but is reconciled to his father.

Akbar's last days—Akbar's last days were very

miserable. His sons Murad and Daniyal died of excessive drink, and Salim, the only surviving son, was estranged from his father's affections by his past conduct. At last on October 17, 1605, Akbar breathed his last. (On his death-bed he nominated Salim as his successor.)

Death of Akbar.

Akbar's claim to greatness—Akbar is justly regarded as the greatest of the Mughal emperors. This claim rests on his extensive conquests, the organisation of his administration, the brilliance of his court, the progress of art and literature, the enunciation of a sound policy towards the Hindus, and above all, on his remarkable personality.

Reform of Civil Administration.

Akbar's administration—Akbar organised the administration on a sound basis. He divided the whole empire into 15 *Subahs* or provinces, *viz.*, Delhi, Agra, Ajmir, Lahore, Kabul, Multan, Ahmadabad (Gujarat), Malwa, Khandesh, Berar, Ahmadnagar, Allahabad, Oudh, Behar and Bengal. A more or less uniform administrative arrangement was made in each. A *Subadar*,* corresponding to the modern Governor, was placed at the head of each province, with almost unlimited authority over civil and military affairs. A *Dewan* was placed under him to supervise the revenue department. Officers called *Mir-adls* and *Kazis* were appointed to administer justice, and peace and order was maintained by the police officers called *Kotwal.*

Fifteen Subahs.

The officers.

* This officer was called Sipahsalar or Commander-in-chief in Akbar's time but it was known by the more familiar name of Subadar in later days.

Among other important officials may be mentioned 'Bakhsi (Pay Department), Mir Bahr (Shipping, Ports and Ferries), Wakia-navis (Record Department) and Sadr (Ecclesiastical and grants Department).* Akbar also introduced regular gradation of military officers, called *Mansabdars*, and reformed the whole military administration. Akbar introduced the system of paying his officers in cash in place of the old system of Jaigir (grant of land). Akbar reformed the Revenue System with the help of Todar Mall. He, first of all, made a correct measurement of all the lands and then divided them into three classes according to their fertility. The revenue was fixed at one-third the produce, and could be paid either in cash or in kind. In this respect Akbar only improved the system originated by Sher Shah, but it produced lasting benefits upon the people.

Military Reform.

Revenue Reform.

Todar Mall.

Akbar's Court—Akbar had the capacity and good fortune to draw around him some of the best talents of his age. The most notable among them were the two brothers Faizi and Abul Fazl. Faizi was a man of letters, while Abul Fazl combined in himself the 'parts of a scholar, author, courtier and man of affairs'. Abul Fazl was the trusted friend and advisor of Akbar, and to him we owe the most detailed account of the reign of his imperial master. His assassination by Prince Salim caused intense grief to the Emperor.

Faizi.

Abul Fazl.

* V. A. Smith's Akbar.

Raja Man Simha.

Raja Man Simha, the Rajput chief of Amber (Jaipur), was the great general of Akbar. He was put in charge of the most difficult campaigns and ruled over considerable territories as the deputy of the emperor.

Raja Todar Mall.

Raja Todar Mall serves as a typical instance of Akbar's power of selecting men. He rose from an humble position by his merit, ability and untiring industry. He was a good general, but his fame chiefly rests upon his knowledge and skill in revenue administration. The great revenue reform of Akbar's reign was conducted under his personal guidance.

Raja Birbal. Tansen.

Among other notable persons that graced the court of Akbar, mention may be made of Raja Birbal, the famous jester, and Tansen, the celebrated musician.

Art and Literature—Many fine buildings were erected during Akbar's reign. Special reference may be made to Humayun's tomb at Delhi and the fine group of buildings at Fathpur Sikri which was the favourite residence of the emperor from 1570 to 1585. The art of painting was highly developed and many fine specimens survive to this day. The art of Music also reached a high degree of excellence.

There was a great development of Hindi literature. Tulsidas, who flourished in the reign of Akbar, is regarded by some as the most important figure in the whole of Indian literature. His Hindi Ramayana or more correctly Ramacharita-Manasa is still regarded with the same veneration by many

Hindus of Northern India as the Bible by the Christians. Among many other Hindi poets of the period, mention may be made of Suradas, the blind bard of Agra. Akbar also had many Sanskrit books translated into Persian.

Akbar conciliates the Hindus.

Akbar's policy towards the Hindus—Akbar formulated a policy of his own with a view to consolidate the Mughal Empire in India. He realised that mere conquest of territories would not safeguard his empire, until it was broad-based on the love and good-will of all his subjects, both Hindu and Muhammadan. He, therefore, first turned his attention to win the confidence of the Hindus. He married a Hindu lady, the daughter of Raja Bihari Mall of Amber or Jaipur (1562), and later in life, he made similar alliances with other Rajput states. Further, he abolished the famous Jizya, a poll-tax on all non-Muslims, as well as another hated tax which was imposed on all Hindu pilgrims. These reforms were merely the first fruits of a generous policy towards the Hindus, which forms the most distinguishing feature of Akbar's administration. He employed Hindu officers in high posts and fully trusted them. The result was that the Hindu subjects were thoroughly attached to the Mughal Empire, and peace and prosperity prevailed everywhere.

Matrimonial alliance with the Hindus.

Abolition of Jizya.

Appointment of Hindus to high offices.

Akbar's character—A foreign observer has described Akbar as 'affable and majestical, merciful and severe; loved and feared of his own, terrible to his enemies.' Akbar had many charming personal

qualities which endeared him to his officers and the people at large. He was sympathetic even towards the common people, and scrupulously just to all. But the most distinguishing trait of his character was his intellectual curiosity. He was illiterate, absolutely unable to read or write, and yet possessed an insatiable thirst for knowledge of all kinds. He loved to have books of history, theology, poetry and other kinds read to him, and his prodigious memory enabled him to learn through the ear more than an ordinary man could learn through the eye. He was fond of arranging discussions on literary, philosophical and religious questions, and himself took an active part in them.

Akbar's intellectual curiosity.

Akbar's religious life—The wonderful intellectual curiosity serves as a key to his religious life. He was brought up as a Sunni Mussalman, but his acquaintance with the mystic Sufi doctrines relaxed his orthodoxy. His profound and versatile knowledge made him liberal in his religious views, and he was eager to know the doctrines of all religions. Nothing is more interesting than the account of midnight meetings at Ibadat Khana, in which the emperor patiently listened to the exposition of different religious creeds, such as Hinduism, Jainism, Zoroastrianism and Christianity. Akbar had great veneration for all these four religions and himself practised many of their rituals. Thus he prostrated himself in public both before the sun and before fire, and even celebrated the fourteen Persian festivals. At one time he was greatly under the influence of Jaina teachers

and adopted their doctrine of non-injury to animals. 'He gave up his favourite hunting excursions and restricted the practice of fishing. He abstained from eating meat and even issued written orders prohibiting slaughter of animals during periods amounting collectively to half the year. He acted in the same way with regard to Hinduism and Christianity.'* His liberal and rational mind could not tolerate some abominable practices of the Hindus like the forcible burning of widows on the funeral pyre of husbands, and he took steps to prevent them. But with these minor exceptions, Akbar preached and practised complete toleration in religious matters—a remarkable thing at that age.

But he soon carried the matter to an excess, and in 1579, issued the famous Infallibility Decree according to which the Emperor was to be accepted as the surpreme arbiter in all causes whether ecclesiastical or civil. Ultimately, in 1582, Akbar formulated a new religion compounded out of various elements, taken partly from the Koran and partly from Hindu and Christian scriptures. The essential features of this new religion were faith in one God, and recognition of the emperor as His Vicegerent on earth. This doctrine was, however, disliked by both the Hindus and the Muhammadans and adopted by neither.

Akbar formulates a new religion.

Akbar's personality—Akbar was a man of untiring industry, and personally supervised every

* The quotations are from V. A. Smith's 'Akbar'.

branch of administration. 'He rarely slept more than three hours at a time, and seemed to be almost incapable of fatigue.' He was a loving friend and a generous foe, and everything considered, he must be regarded as one of the most remarkable characters of the age.

Jahangir.

Khusru defeated.

Revolt of Khusru—Prince Salim ascended the throne under the title of Nuru-d din Muhammad Jahangir. His son Khusru, who hoped to succeed his grandfather, revolted in the Punjab, but was soon captured, blinded and imprisoned. In 1622 he died in his prison, and there are good grounds for the belief that he was murdered by his brother Khurram, afterwards Shahjahan. While Khusru was flying for his life, the Sikh Guru Arjun, moved with pity, helped him with five thousand rupees. For this offence he was fined, but he refused to pay the fine and was tortured to death.

Nurjahan—This tragedy was soon followed by another. In his early life Jahangir fell in love with a Persian girl of exquisite beauty, called Mihru-n nisa. Jahangir wanted to marry her, but his father stood in the way and had her married to Ali Kuli, surnamed Sher Afghan. Jahangir, however, never forgot his early love, and as soon as he came to the throne, he procured the murder of Sher Afghan. Mihru-n nisa at first refused to take the hand of the murderer

of her husband, but four years later, she consented and became the chief queen of Jahangir (1611 A. D.). She assumed the title of Nurjahan or 'Light of the world', and by her intelligence and charms acquired unbounded influence over her husband. She 'became the power behind the throne and practically sovereign of Hindustan'. Her name was engraved on the imperial coins, and her father, brother and relations were raised to high positions at the court.

Jahangir's wars—Jahangir had to carry on the struggles which had commenced in his father's time. The rebellion of Usman Khan and other zamindars of Bengal was finally crushed and the kingdom of Cooch-Behar on the north-east of Bengal was conquered and annexed to the empire. The most notable achievement of the reign was the conquest of Mewar. Rana Amar Simha, the unworthy son and successor of Rana Pratap Simha, being pressed hard by Prince Khurram, at last submitted to the Mughal power (1614). The Rana and his son were no doubt treated with distinction, but his submission completed the Mughal ascendancy in Rajputana. The house of Mewar never consented to enter into matrimonial relationship with the Mughal Emperors, but with this exception, it was reduced to the same subordinate position as the rest of Rajputana.

Rebellion in Bengal put down.

Conquest of Mewar.

The struggle with Ahmadnagar continued throughout the reign; but, thanks to the energy and ability of an Abyssynian chief named Malik Ambar, the Mughal army could not gain any conspicuous success. Prince Khurram, who achieved the glorious conquest of

Fight with Ahmadnagar.

Mewar, was also successful, to a certain extent, in his war against Ahmadnagar. The fort of Ahmadnagar was surrendered, and the prince was honoured with the title 'Shahjahan' (1616). Four years later, the fortress of Kangra, which had defied Akbar, was surrendered to Jahangir, and the Emperor was extremely delighted at this militaty success.

Capture of Ahmadnagar

and Kangra.

Jahangir and the European merchants.—The Portuguese navigator Vasco da Gama discovered the direct route to India *via* the Cape of Good Hope in 1497 A.D. The Portuguese at first desired to obtain only the monopoly of the eastern trade, but governor Albuquerque deliberately aimed at founding a Portuguese empire in the east. After a series of conflicts with the Egyptians, the Ottoman Turks, and the Mussalmans of Gujarat, the Portuguese established their supremacy in sea and also obtained a footing on land. They conquered Goa in 1510, and the island of Salsette in 1527, while Bassein was ceded to them in 1534. The Portuguese now commenced a systematic plunder of the Konkan coast. They burnt the ports of Bijapur and successfully withstood a combined attack of Bijapur and Ahmadnagar on land. The Portuguese thus became a very great power. Goa and Chaul were their principal forts in the west, while Hughly and Chittagong were their strongholds in the east.

Rise and growth of the Portuguese power in India.

The Portuguese Settlements.

The Portuguese gradually became very unpopular. Their Christian bigotry led them to oppress the Hindus and the Mussalmans alike, while their acts of open piracy dislocated trade and commerce. The

The Portuguese oppression.

notorious 'Inquisition' of Goa destroyed the Hindu temples and desecrated religious relics. In 1613 four ships containing Mussalman pilgrims were seized by the Portuguese. This enraged Jahangir and he imprisoned all the Portuguese living within the Mughal Empire. 'The public exercise of the Christian religion was forbidden and the churches were closed'. In 1615 Jahangir entered into a treaty with the Dutch against the Portuguese in order to destroy their coastal trade.

Jahangir's strong measures.

Shahjahan's rebellion—The last days of Jahangir were very unhappy. In 1623 the province of Kandahar was seized by the king of Persia, and Jahangir commanded Prince Shahjahan to lead an expedition for its recovery. But Shahjahan disobeyed the commands of his father, and broke out into an open rebellion.

The Persians seize Kandahar.

The cause of Shahjahan's rebellion is not far to seek. He had always regarded himself as the successor of his father on the imperial throne. For, although not the eldest son, his ability endeared him to his father, and his marriage with the daughter of Asaf Khan, Nurjahan's brother, enlisted the sympathy of that influential queen in his cause. In order to remove future obstacles, he had already procured the murder of the captive Khusru. But gradually the mind of Nurjahan was alienated from him, and she tried to secure the throne for Shahriyar, the youngest son of Jahangir, who had married her daughter by Sher Afghan. Shahjahan grew alarmed at this, and when he was placed in command of the

Cause of Shahjahan's rebellion.

Kandahar expedition, he grew afraid lest, during his absence in a distant enterprise, Nurjahan's influence would deprive him of the throne. So he revolted against his father; but being defeated near Delhi, he proceeded to the Deccan and thence to Bengal. Being defeated there, he again went to the Deccan. At last the father and the son were reconciled in 1625, but Shahjahan remained in the Deccan.

Shahjahan is defeated and reconciled to his father.

Mahabat Khan's rebellion—Next year the general Mahabat Khan, who had lately distinguished himself in the campaign against Shahjahan, rebelled against the emperor, as he feared the hostility of Nurjahan. He was bold enough to capture the emperor when he was encamped on the bank of the Jhelum. Nurjahan tried to recover her husband by force, but failed. At last she effected her purpose by a clever stratagem, and Mahabat Khan fled and joined Shahjahan.

Mahabat is defeated and joins Shahjahan.

Jahangir's death and character—Jahangir did not long survive this disgrace, and died on his way from Kashmir in October, 1627.

Jahangir was not devoid of natural abilities, but excessive drinking impaired them to a considerable extent. Sometimes he was fair and gentle, but at other times he took delight in the most barbarous cruelty. He was a poet and a painter, and appreciated the beauties of nature. He was a patron of art and literature, and himself a connoisseur of art. He has recorded an autobiography which throws an interesting light on his personality.

Shahjahan.

Shahjahan ascends the throne after defeating his rivals—On the death of Jahangir the imperial throne was claimed by his two sons, Shahjahan and Shahriyar. Shahriyar joined his mother-in-law Nurjahan at Lahore, and assumed the imperial rank. Shahjahan was far away in the Deccan, but his cause was espoused by Nurjahan's brother Asaf Khan, whose daughter Mumtaz Mahall was married to him. Shahjahan hurried up from the Deccan, and, early in 1628, ascended the royal throne at Agra, after having executed almost all his male relatives. Nurjahan was honourably treated, but she lost all influence at the court.

Early rebellions—The chief of Bundelkhand and an Afghan chief, Khan Jahan Lodi, broke out into open revolts. The latter even allied himself with the Sultan of Ahmadnagar. But Shahjahan suppressed these revolts without great difficulty.

Operations against the Portuguese—The Portuguese settled in Hughly about 1579 A. D. In addition to their trade activities which were harmful enough to the interests of the Mughal Empire, they oppressed the populace in the most cruel manner. In particular, they carried on slave trade and seized both Hindu and Muhammadan orphan children and brought them up as Christians. They even detained two slave girls of Mumtaz Mahall. Shahjahan now sought to exterminate these hated

Oppressions by the Portuguese.

foreigners and appointed Kasim Khan as governor of Bengal with that purpose. The town of Hughly was besieged in 1632, and captured in three months. The Portuguese settlement was practically destroyed and about 4,000 prisoners were brought to Agra.

Destruction of the Portuguese Settlement of Hughly.

The Deccan States—Akbar's policy of conquering the Deccan was not pursued by Jahangir to any appreciable extent. Shahjahan now wanted to complete the task of his illustrious grand-father. He completed the conquest of Ahmadnagar (1633), and annexed the greater part of it to the Mughal Empire. Shahjahan now invited the Sultans of Bijapur and Golconda to recognise his suzerainty. Golconda agreed and became a tributary state of the empire. But Bijapur resisted the imperial demands, and the Mughal army, therefore, devastated that province in a most ruthless manner. At last a peace was concluded (1636) by which the Sultan paid 26 lakhs of rupees, and agreed to acknowledge the overlordship of the emperor and obey his orders in future. No annual tribute was imposed. In return he obtained a portion of the kingdom of Ahmadnagar which had ceased to exist.

Fall of Ahmadnagar

Golconda becomes a tributary state.

Treaty with Bijapur.

Frontier policy—The province of Kandahar was the bone of contention between India and Persia, and changed hands several times. During Akbar's minority it was conquered by the Persians (1558). Akbar re-conquered it in 1594, but Jahangir again lost it in 1623. In 1638 Shahjahan recovered the province, but eleven years later the Persians retook it (1649). Shahjahan sent three expeditions

Loss of Kandahar.

for its recapture,—two under Aurangzeb and one under Dara Shikoh, but none of them could achieve any success. Kandahar was for ever lost to the Mughal Empire.

Shahjahan also conquered both Balkh, the territory between the Hindukush and the Oxus, and Badakhsan, the hilly region to the north of Kafiristan (1645). But two years later the imperial army was forced to retire from Balkh with great loss.

Aurangzeb in the Deccan—Immediately after the conclusion of peace with Bijapur Shahjahan appointed his third son Aurangzeb as Viceroy of the Deccan. After eight years' service he returned to Agra and was successively appointed governor of Gujarát, and Balkh and Badakhsan. He was also entrusted with the task of recapturing Kandahar, as has been related above. After his failure in these expeditions, he was again appointed Viceroy of the Deccan in 1653. Aurangzeb now turned his attention to the reform in fiscal administration which the province badly needed. He achieved a great measure of success with the help of an able officer of Persian origin, named Murshid Kuli Khan, who extended to the Deccan Todar Mall's system of survey and assessment.

Aurangzeb appointed to various posts.

His fiscal reform in the Deccan.

Aurangzeb was an ambitious prince and determined to annex the two Sultanates of Golconda and Bijapur to the Mughal Empire. He forced hostilities on the king of Golconda and vigorously pressed the siege of the city. He was joined by Mir Jumla, a Persian adventurer, who had become

Aurangzeb attacks Golconda.

Mir Jumla.

the prime minister of Golconda. The treachery of Mir Jumla made the destruction of Golconda only a question of time, but Shahjahan summarily put an end to the war, on the king of Golconda's agreeing to the payment of a heavy indemnity and the cession of a district.

Treaty with Golconda.

Aurangzeb attacks Bijapur.

Aurangzeb next attacked Bijapur and obtained signal success. But here, again, the complete conquest of the province was prevented by Shahjahan, who offered peace to the king of Bijapur on condition of paying a heavy indemnity and ceding several places including Bidar (1657). Shahjahan's policy was dictated by Dara who was jealous of Aurangzeb's success in the Deccan and was perhaps afraid of the additional power which the fall of Bijapur and Golconda would place in the hands of his future rival for the throne. In addition, Dara was bribed by the Deccanese Sultans.

Treaty with Bijapur.

Shahjahan's sons—Shahjahan had four sons. The eldest Dara Shikoh, nominally governor of the Punjab, lived with his father, and was chosen by him as his successor. Dara was a learned and accomplished prince. He entertained liberal religious views, mixed freely with the Christian priests, and even translated some Upanishads, which he declared to be a revelation earlier than the Koran. This alienated him from the orthodox Mussalmans and particularly infuriated his brother Aurangzeb who was a devout Muhammadan. Dara was, however, inexperienced in worldly affairs.

Dara Shikoh.

His liberal views and scholarship.

Shuja.

Shuja, the second son of Shahjahan, was a

pleasure-loving prince, and was appointed governor of Bengal and Orissa. The ablest of all was the third son Aurangzeb, whose early career has been recorded above. The youngest, Murad Bakhsh, who governed Gujarat, was a brave general, but he was a dissolute, brainless, headstrong young man, inexperienced in the affairs of the world.

Aurangzeb.

Murad Bakhsh.

Early in September, 1657, Shahjahan fell dangerously ill. Immediately on receipt of this news Shuja enthroned himself at Rajmahal and began to strike coins in his own name. Murad Bakhsh did the same in Gujarat, and Aurangzeb, after temporising for some time, at last assumed the imperial rank in February, 1658. These two brothers had already entered into an alliance on condition of dividing the empire between themselves. They moved their armies and effected a junction near Ujjain (April, 1658).

Aurangzeb defeats the imperial army at Dharmat.

In the meantime Shahjahan partially recovered and strove hard to maintain the succession of Dara. He sent an army under Raja Yasovant Simha of Marwar and Kasim Khan to stop the progress of Aurangzeb and Murad, but the imperial army sustained a severe defeat at Dharmat, fourteen miles south-south-west of Ujjain (April 15, 1658).

Aurangzeb defeats Dara at Samugarh and captures Agra.

Aurangzeb and Murad then pressed on towards Agra and Dara met them with a superior force at Samugarh, eight miles to the east of that city. After a severely contested battle, Dara was completely defeated (May 29, 1658), and ten days later, the fort of Agra surrendered to the victors.

Aurangzeb imprisons Shahjahan and Murad.

Aurangzeb then imprisoned his father Shahjahan for life at the fort of Agra. The foolish Murad was soon undeceived. He was seized by treachery, imprisoned at Gwalior, and executed, three years later, on a got-up charge. Dara had to flee for his life, but was pursued up to Multan, when Aurangzeb had to turn back to meet Shuja.

When the fratricidal war broke out, Shahjahan sent Sulaiman, son of Dara, against Shuja. Sulaiman defeated Shuja and concluded a treaty with him (May, 1658) in order to hasten back to his father's assistance. But before he could join his father, Aurangzeb had defeated Dara at Samugarh.

Aurangzeb defeats Shuja at Khajwah.

Shuja is driven to Arakan.

While Aurangzeb was engaged in pursuing Dara, Shuja marched towards Agra. Rohtas, Chunar, Benares, Jaunpur and Allahabad fell into his hands, when Aurangzeb marched back from Multan to oppose his advance, and severely defeated him at Khajwah in the Fathepore district (5th January, 1659). Shuja then fled to Bengal, but was pursued by Mir Jumla with a superior force. He was driven to Arakan, and was probably killed with his family by the Arakanese. But the details of his end are not known with certainty. In course of this campaign, Muhammad Sultan, the eldest son of Aurangzeb joined Shuja. But he soon came back (February, 1660) and was imprisoned for life.

Tragic fate of Dara and his son—Dara went from Delhi to Lahore, but, unable to withstand the army of Aurangzeb, took to flight. He was pursued all the way from Lahore to Lower Sind and then

with great difficulty reached Gujarat. With the help of the governor of Gujarat he equipped an army and proceeded towards Agra. But he was disastrously defeated near Ajmir by Aurangzeb (March, 1659). Once again Dara took to flight, through desert and jungle, hotly pursued by the imperial forces.

He was at last betrayed by an Afghan, named Malik Jiwan, chief of Dadar, a place near the Bolan Pass. Dara was brought to Delhi as a prisoner, and dressed like a beggar, paraded through the streets of the capital city on the back of a small elephant. A mock trial was held, and Dara was sentenced to death (August, 1659). His son Sulaiman had taken refuge in the hills of Gharwal, but was betrayed in December, 1660. He was imprisoned and at last killed in May, 1662. Having thus freed the throne from dangerous rivals, Aurangzeb spared the younger son of Dara and the son of Murad Bakhsh, and married them to his own daughters.

Dara Captured and beheaded.

His son imprisone and killed

Shahjahan's character—The old Emperor Shahjahan was kept a close prisoner in the fort of Agra, till death relieved him on January 22, 1666. While it is impossible not to feel profound sympathy for his tragic end, it is only fair to remember that he himself had rebelled against his father and mercilessly killed all the male members of the royal family.

Shahjahan's long reign (1628-1658) was on the whole peaceful and prosperous. He was a good

ruler, kind to his subjects, and stern in punishing oppressive tax-collectors, and governors. But his administrative ability was not of a very high order. This is indicated by the tyranny, exactions and savage ferocity of his provincial governors, and the insecurity of life and property from rebels and thieves, as testified to by foreign travellers like Peter Mundy and Bernier. He was also intolerant in religious matters. He not only persecuted the Christians, but also forbade the building of Hindu temples, and destroyed those that had been begun.

Unsuccessful in administration.

Bigoted and intolerant.

There are, however, several good points in the character of Shahjahan, which shine prominently against this dark background. The first and foremost is his affectionate nature. His love for his wife Mumtaz Mahall has become proverbial. During their nineteen years of married life (1612-1631), the husband and the wife passionately loved each other, and this genuine sentiment saved the Emperor from the career of licentiousness which disgraced the last years of his life. His blind affection for his sons, particularly the eldest one, is partly responsible for his ignominious end.

Affectionate.

The second notable trait in Shahjahan's character is his love of magnificence and patronage of art. Shahjahan is remembered to-day chiefly for his splendid works of art. The most magnificent of them is, certainly, the ever memorable Tajmahal of Agra, the splendid mausoleum which the Emperor built over the grave of his beloved queen, Mumtaz Mahall.

Shahjahan's love of magnificence and patronage of art.

Tajmahal.

The Indo-Persian architecture, introduced by the Mughals, created many fine buildings during the reign of Akbar and Jahangir, including the famous tomb of Itimadu-d daula, but the Tajmahal is regarded as the finest of all, a veritable wonder of the world. It was begun in 1632 and not completed till 1653. Another notable building at Agra was the Pearl Mosque (Mati Masjid), which was completed in 1653. Shahjahan built a new city just outside the old Delhi of Sher Shah, and it is called after him Shahjahanabad. The new city was adorned with fine buildings including the famous Diwani Khas or Court of Private Audience, and the Juma Masjid or the great mosque. Last, but not of the least importance, was the famous Peacock-throne which was decorated with a fabulous quantity of precious gems. This throne, 'more splendid and costly than that of any other monarch, was in the form of a cot bed-stead on golden legs. The enamelled canopy was supported by twelve emerald pillars, each of which bore two peacocks encrusted with gems. A tree covered with diamonds, emeralds, rubies and pearls stood between the birds of each pair. This splendid throne cost at least a hundred lakhs of rupees'. Shahjahan's reign also saw the highest development in the arts of drawing and painting. All the works were characterised by great elegance, and it may be safely laid down that the artistic achievement of the Mughals reached its high-water mark of greatness and glory during Shahjahan's time.

Indo-Persian architecture.

Pearl Mosque.

Shahjahan builds a new Delhi.

Diwani Khas.

Juma Masjid.

Peacock-throne.

The greatest progress of art.

Aurangzeb.

Coronation—On July 21, 1658 Aurangzeb was formally enthroned without much ceremony, at the garden of Shalamar outside Delhi and assumed the title of Alamgir (conqueror of the world). After the victories of Khajwa and Ajmir, a second enthronement took place on 5th June, 1659, at the Hall of Public Audience, Delhi, amidst great pomp and ceremony. After the death of Shahjahan, another impressive coronation ceremony took place at Agra (March, 1666).

Leading events of the reign—The fifty years' reign of Aurangzeb (1658-1707) may be divided into two almost equal parts. During the first period of 24 years he lived in Northern India and the second period of 26 years was passed in the Deccan.

The earlier period witnessed, besides the civil war and the disturbances arising out of it, various campaigns over a vast area extending from Kabul to Assam and Tibet to Bijapur. But the most important wars were those with the Rajputs and the great Mahratta leader Shivaji, both embittered by the bigoted anti-Hindu policy of the great Emperor. The second period was wholly spent in fighting with Bijapur, Golconda and the Mahratta nation to which Shivaji gave birth.

Mir Jumla.

Bengal—Mir Jumla, who had faithfully served the Emperor, was appointed governor of Bengal. He led an invasion against Assam, overran the

country and forced its king to make a humiliating treaty. The invading army, however, suffered heavy loss on account of pestilence and Mir Jumla himself died in 1663. He was succeeded by Shayista Khan whose long and prosperous rule of about thirty years forms a memorable epoch in the annals of Bengal. He captured Chatgaon and saved East Bengal from the ravages of Arakanese pirates.

Shayista Khan.

Minor conquests—Palamau was conquered in 1662. In 1665 Tibet acknowledged the suzerainty of the Mughal Emperor. Various rebellious outbreaks, due to the late civil war, were sternly repressed. Rao Karan of Bikanir and Champat Rai of Bundelkhand rebelled, but were soon defeated. The more formidable risings of the Afghan hill tribes on the North-west frontier were put down after a long and arduous struggle.

Rise of Shivaji—A new and important element was added to the Deccan politics by the rise of the Mahrattas. This new power, which had been slowly gaining strength under the Sultanate of Bijapur and Ahmadnagar, was now organised and raised to an important position by the genius of Shivaji. His father Shahji was an officer in Ahmadnagar, and when that kingdom fell, he took service in Bijapur. Shahji held a large Jaigir in the Poona district and there Shivaji was born in the hill-fort of Shivner, which overlooks the town of Junnar, in April, 1627. But as Shahji lived with his second wife, Shivaji had to spend the early years of his life with his mother alone, at Poona, under the guardian-

Early training.

ship of Dadaji Konddev. He freely mixed with the sturdy brave peasants of the locality, called the Mavles, and trained himself in all sorts of athletic exercises and military tactics from his very boyhood. Shivaji's youthful imagination was fired by the ambition of founding an independent kingdom, and as soon as the death of his guardian Dadaji Konddev removed all restraints upon him, he eagerly set to work. He gathered round him a band of able and faithful adherents, and seized a number of hill-forts in the Deccan plateau, including those of Torna and Purandar (1647). These, together with Shahji's western Jaigir which he had already brought under his own control, formed a small compact state.

He occupies a number of hill-forts

Shivaji and Bijapur—In 1648 Shivaji invaded Konkan and seized some territories. The Sultan of Bijapur could no longer ignore his activities and threw his father Shahji into prison. Shahji was, however, released (1649) and Shivaji kept quiet for six years. In (1655) he obtained by treachery the principality of Jaoli. In 1659 the Sultan of Bijapur determined to crush him and sent Afzal Khan with a powerful army. But before any serious fighting took place, interview was arranged between the two chiefs to settle terms of peace. Shivaji and Afzal Khan, each accompanied by two attendants, accordingly met in the neighbourhood of Pratapgarh. As soon as they met, the Khan, on the pretext of embracing Shivaji, held him tight and struck him with a dagger. But as Shivaji had put on a coat of armour, he remained unhurt, and soon 'tore the Khan's bowels

Shivaji murders Afzal Khan and routs his army.

open with a blow of the 'Bagh-nakh' or steel claws which were fastened to the fingers of his left hand. Then with the right hand he drove a thin sharp dagger called Bichwa (Scorpion) into Afzal's side. The Khan's head was then cut off by Shivaji's followers and the Khan's army was surprised and routed. The Muhammadan historians deny that Afzal Khan first struck Shivaji with a sword, and it is difficult to decide which version is true*. But in any case the defeat of Afzal's army was a decisive one, and Shivaji could now justly regard himself as an independent chieftain, free from any fears on the Bijapur side.

Shivaji and Aurangzeb—The growing power of Shivaji and his plundering raids into Mughal territories in 1657 brought him into conflict with Aurangzeb, then Mughal viceroy in the Deccan. In 1660 Aurangzeb appointed Shayista Khan governor of the Deccan with a view to crush Shivaji. But the latter surprised Shayista Khan at Poona by a night attack (1663). Aurangzeb then replaced him by his son Prince Muazzam. Shivaji, growing bolder, plundered Surat and Ahmadnagar, and assumed the title of king (1664). Aurangzeb then sent Jai Singh of Amber and Dilir Khan against Shivaji. Jai Singh was one of the ablest generals of the emperor. He allied himself with Bijapur and other minor powers, and closely besieged the hill-fort of Purandar. Shivaji

Shivaji surprises Mughal general Shayista Khan.

Shivaji assumes the title of king.

Treaty of Purandar.

* The version in the text is based on the account of Prof. Sir Jadu Nath Sarkar.

was then forced to come to terms. By the Treaty of Purandar Shivaji surrendered all his forts, excepting 12, and accepted the suzerainty of the Mughal Emperor (1665).

Shivaji invited by Aurangzeb to his court.

The victorious Jai Singh then proceeded against Bijapur and received the help and co-operation of Shivaji. Aurangzeb appreciated the valuable services rendered by Shivaji in this campaign, and not only sent him presents but also invited him to come to the court. Jai Singh having guaranteed his personal safety, Shivaji accepted the invitation of the emperor.

Shivaji insulted,

When Shivaji presented himself at the imperial court he felt humiliated and degraded at the insulting manner of his reception by Aurangzeb. Even while in court he openly gave vent to his feeling and at last, overpowered with emotion, fell senseless on the ground. The emperor dismissed him without conferring any distinction, and placed guards round his residence to prevent his escape (1666).

and made a prisoner.

Shivaji now asked for permission to return to the Deccan with his attendants. The Emperor allowed the attendants to return, but Shivaji was kept under close surveillance. In vain did Shivaji remind the Emperor of the promise of Jai Shingh and his own services to the Emperor in the Bijapur campaign The crafty Aurangzeb had his enemy within his grasp and would not let him go.

Shivaji's cunning escape.

Shivaji now thought of a cunning artifice to effect his escape. He feigned illness, and sent sweetmeats to Brahmans, mendicants and nobles in huge baskets. When the gate-keepers were accustomed to the state

of things, Shivaji put himself and his son in two of these baskets and got out of Agra. He safely reached his own land in December, 1666, after an absence of nine months.

Shivaji now resumed hostility against the Mughal Emperor. Jai Singh died in 1667, and was replaced by Prince Muazzam, but the latter was unable to achieve any success against the Mahratta leader. In 1668 a peace was made with Shivaji and Aurangzeb recognised his title of Raja. But hostilities broke out again in 1670 and Shivaji plundered Surat and levied regular *Chauth*, or fourth part of the government revenue, from Khandesh. Shivaji also recovered some of his forts, and forced the imperial armies sent against him to retreat with loss. In 1674 Shivaji formally crowned himself at Raigadh with solemn ceremonials. He also allied himself with the Sultans of Bijapur and Golconda against the Mughals. In 1677 Shivaji made a daring raid to the south, and captured Jinji in south Arcot together with Vellore, Bellary and other places. The victorious career of the great hero was, however, brought to a close by his death in 1680.

Levy of Chauth.

Shivaji formally crowned.

Shivaji's conquests.

Shivaji's death.

Shivaji's character and achievements—Shivaji must be reckoned as one of the greatest heroes of Indian history. From the humble position of a leader of the Mavles he rose to be the master of an independent kingdom. He established a Hindu kingdom in the teeth of the opposition of the bigoted Mughal Emperor, at a time when that emperor was at the height of his greatness. But the greatest credit

Founder of the Mahratta nation.

of Shivaji lies in the fact that he brought about the regeneration of the Mahratta nation, which long survived him, and played a prominent part in Indian history for more than 125 years after his death.

Shivaji, a superman.

Shivaji was a 'superman' in every sense of the term. His daring, resourcefulness, endurance, and, above all, his wonderful military skill are worthy of the highest praise. His intense piety and devotion, and a scrupulous regard for the honour of women and sanctity of religion, irrespective of race or creed, distinguished him from the military adventurers of his age.

Noble traits in his character.

He conceived the noblest idea of liberating his 'country and religion' from foreign yoke, and nobly did he carry it out by consecrating his whole life to the sacred cause. He was no doubt occasionally led to commit grave crimes, but most of them can be excused as being undertaken in self-defence, in the peculiar situation in which he was placed.

Shivaji's crimes.

His grateful countrymen have ever looked upon him 'as an incarnation of God,' and even to-day no other name so stirs the pulse of the mighty Hindu community from the Himalayas to Cape Comorin as that of the great Mahratta leader.

Council of eight ministers.

The Mahratta administration—Shivaji was illiterate, but he organised the government on a sound basis. The king was at the head of the state, but he was aided by a council of eight ministers, and consulted them on all important matters. The detailed business of administration was carried on, as in old Hindu days, by a number of departments placed under the ministers. In addition to ordinary

administrative work, some ministers held military commands and some also governed provinces. The governor of each province was similarly aided by eight important officials.

Military organisation—The army was organised on a system of regular gradation of officers, from the commander of ten men or twenty-five horse to the commander of 5,000. There was one commander-in-chief for the infantry and another for the cavalry. Part of the cavalry, called the *Bargirs*, was a regular force equipped by the state, while the rest, the *Siledars*, were private citizens who brought their horses and arms, and enrolled for a temporary period. Shivaji paid his officers in cash, and maintained a strict discipline in the army. The main strength of the Mahratta soldiers lay in their swift movements. They never carried heavy luggages, avoided pitched battles as far as possible, and harassed the enemy by encircling movements, till he was forced to come to terms. Shivaji's main strength lay in his hill-forts, and special precautions were taken to maintain their efficiency. Shivaji also built up a strong fleet.

Regular gradation of officers.

Cavalry.

Bargirs.

The military tactics.

Revenue system—The revenue system was also organised on a sound basis. The whole country was divided into a number of *Prants*. Each *Prant* consisted of a number of *Parganas*, each *Pargana* of a number of *Tarfs* and each *Tarf* of a number of villages. The land was carefully measured, and assessment was made on the crop, the state receiving two-fifths of the produce or its equivalent in money. The farming of revenue was not allowed, and cultivators were protected from extra payments.

Genesis of Chauth.

Chauth and Sardeshmukhi*—In addition to the revenues derived from his own territories Shivaji levied two different kinds of tribute from foreign states. These are known as *Chauth* and *Sardeshmukhi.* The former, amounting to a fourth part of the revenue, was demanded from these states as a price of security from the aggressions of Mahratta army. In other words, rulers, unable to protect the lives and property of their subjects from the raids of the Mahrattas, bought them off by paying a fourth part of the revenue. This system did not originate with the Mahrattas, but Shivaji probably borrowed it from the chief of Ramnagar who levied Chauth from the Portuguese in Daman. The *Sardeshmukhi* amounted to a tenth of the revenue. Shivaji claimed to be the hereditary *Sardeshmukh* (Headman) of Maharashtra and regarded *Sardeshmukhi* as the remuneration attached to the post. It was an astounding legal fiction no doubt, but as the demand was backed by military strength, the fiction served its purpose quite well. Thus, although the territory under the direct rule of Shivaji, at the time of his death, extended only from Kalyan in the Thana district to Goa, with some scattered dominions, the Mahrattas claimed Chauth and Sardeshmukhi from many other regions.

Aurangzeb's policy ruins the Mughal Empire—The rise of the great Mahratta power was not, however,

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* This account of the origin of Chauth is based on the theory of Dr. S. N. Sen.

the only difficulty of the great Mughal Emperor. Soon others arose, which ultimately involved the empire in utter ruin. The cause of all this lay in the character of the Emperor himself. Aurangzeb was not tolerant to other religions. He reversed the policy of Akbar and followed the old orthodox policy of ill-treating the Hindus. He issued commands to the provincial governors to destroy the temples of the Hindus and put a stop to the teaching and practice of Hindu worship. The famous temple of Visvanath at Benares, and the magnificent temple of Kesavadeva at Mathura, which alone cost 33 lakhs of rupees, were destroyed, and mosques were raised in their sites. Hundreds of other temples shared the same fate and cart-loads of images of Hindu gods were brought to the capital, and treated in the most insulting ways. In 1679 the hated tax Jizya was again revived after a century. In vain did the Hindus piteously cry for the withdrawal of the tax. Crowds of them blocked the road of the Emperor to Juma mosque by way of demonstration, but the Emperor cleared the way by having them trampled under elephants. The Hindus were excluded from public offices, Hindu religious fairs were put down, and even *Dewali* and *holi* festivals could be held 'only outside bazars and under some restraints'. Hindu converts to Muslim faith were publicly rewarded and Muslim traders were exempt from custom duties which Hindu traders had to pay. The object of all these was to induce the Hindus to adopt Islamic faith by putting pressure on them.

Aurangzeb reverses the policy of Akbar.

His religious bigotry.

He destroys the Hindu temples,

and revives the Jizya.

IV

But the religious bigotry was not the only defect in Aurangzeb's character. He was suspicious by nature, and did not trust anybody—not even his own sons. When great generals like Mir Jumla, Jai Singh and Yasovant Simha died, the emperor felt relieved. It is even supposed by some that he caused the death of the last named general by administering poison. Cruelty and craftiness were the distinguishing traits in his character. His treatment of Shivaji and of his own brothers is an illustration to the point and such instances may be multiplied almost to any extent. Thus whereas Akbar tried to reconcile the Hindus and the Muhammadans, and wanted to rule over an empire broad-based on the love and good-will of all his subjects. Aurangzeb deliberately followed the old policy of regarding India as a Mussalman state.

Aurangzeb's suspicious nature.

His cruelty and craftiness.

Effect of Aurangzeb's policy—The result of the policy was disastrous. Discontent and disorder prevailed throughout the country. The Jats broke out into an open rebellion, and the trouble continued throughout the reign. The Bundella chief Chatrasal revolted, twice deafeated the imperial force and carved out an independent kingdom before his death. There was also an insurrection of a Hindu sect called Satnami. But the gravest calamity of all was the disaffection of the Rajputs, who were the pillars of the Mughal Empire since the days of Akbar, and whom Aurangzeb's policy converted into bitter foes at a time when they might have rendered invaluable services in Mahratta Wars.

War with Mewar and Marwar—When Raja Yasovant Simha of Marwar died (1678) (or was poisoned by Aurangzeb, as some say), at Jamrud, near Khaibar Pass, at the service of the Emperor, the latter immediately seized his kingdom. The event was signalised by the imposition of Jizya, and the destruction of temples and idols. The Emperor even made an attempt to capture Ajit Simha, the infant son of Yasovant, but was foiled in his design by the heroic and gallant efforts of the Rajput chief Durgadas. The Emperor sent forces to ravage Marwar and formally annexed it to the Mughal Empire. The Rajputs, however, rallied round Ajit Simha. Maharana Raj Simha of Mewar also took up his cause. He was alienated by the bigoted anti-Hindu policy of Aurangzeb and knew quite well that the annexation of Marwar was sure to lead to the conquest of Mewar. So war broke out between the Emperor and the Rajput clans of Mewar and Marwar (1679). It is unnecessary to give a detailed account of the war. Both sides sustained many serious reverses, and at last a treaty was arranged with Mewar in 1681, by which the Emperor withdrew the hated tax Jizya, on condition of receiving certain territory. The war with Marwar continued beyond the Emperor's reign, and was terminated in 1710, when the right of Yasovant Simha's son Ajit Simha was formally recognised.

Aurangzeb's ill-treatment towards the son of Yasovant Simha.

Rana Raj Simha.

Treaty with Mewar.

Treaty with Marwar.

Revolt of Prince Akbar—An indirect episode of the Rajput war was the revolt of Prince Akbar, who went over to the Rajputs against his own father

Prince Akbar joined the Rajputs.

and crowned himself Emperor (1681). Aurangzeb now wrote a false letter to Akbar, praising him for his intentions to betray the Rajputs, and so cleverly managed the affair that the letter fell into the hands of the Rajput leaders. The trick succeeded and the Rajputs deserted Akbar. Akbar then sought the protection of the Mahrattas, but ultimately fled to Persia, and died there as an exile in 1704.

Aurangzeb's tricks.

The death of Akbar.

Aurangzeb in the Deccan—The presence of his rebel son Akbar in the Mahratta court induced the Emperor to march to the Deccan. He reached the Deccan in 1681 and spent there the remaining 26 years of his life. His most notable achievements during this period were the final conquest of Bijapur (1686) and Golconda (1687), the last remains of the mighty Bahmani Kingdom. This was followed a few years later by the establishment of Mughal authority as far south as Tanjore and Trichinopoly (1691-1697), and the Mughal Empire reached its greatest extent. The dream of the Mughal Emperors since the days of Akbar was realised.

Final conquest of Bijapur and Golconda.

Aurangzeb and the Mahrattas—After the death of Shivaji the Mahratta throne was occupied by his son Sambhaji, a dissolute young man under whom the entire government was thrown into confusion. In 1689 he was captured by the Mughal troops, and was executed together with his attendants. By the orders of the Emperor, their tongues were first torn out, and other horrible tortures were inflicted upon them, before they met their end. Sambhaji's

Sambhaji succeeds Shivaji.

His capture and execution.

son, Shahu, a boy of seven years, was kept in the imperial camp.

Shahu brought up in the Mughal camp.

The capture and execution of Sambhaji did not mean the fall of the Mahratta power. Sambhaji was succeeded by his brother Rajaram, and when the latter died in 1700, his widow Tara Bai ably administered the state as the regent for her son Shivaji III. Aurangzeb continued the campaign against the Mahrattas till his death, but although he secured possession of many forts, mostly by bribery, he could not achieve any permanent success. Between 1699 and 1706, the Mahrattas crossed the Narmada and entered Malwa. They overran Khandesh and Berar, and penetrated into Gujarat. At the time of the Emperor's death the Mahrattas were plundering quite close to the imperial camp.

Tara Bai.

Aurangzeb, with all the resources of the Mughal Empire, could not subdue the 'mountain rats', as he used to call the Mahrattas. The reason of his failure lay in the peculiar nature of the Mahrattas. Whenever they were pressed hard by the Mughals, they would seemingly yield, abandon the warfare, and return to the cultivation of their fields; but as soon as the Mughals turned their backs, the Mahrattas would return to the army. They needed no heavy equipments, and could easily turn into a fighting force. It has been well remarked that 'a defeat to the Mahrattas was like a blow given to water, which offers no resistance to the stroke, and retains no impression of its effect.'

Aurangzeb's campaign, a failure.

The characteristics of the Mahrattas.

After an unsuccessful campaign of 26 years in the Deccan, in course of which the Imperial army endured untold sufferings, and the immense treasures of the Mughal Empire were squandered in a most reckless manner, the old Emperor died of a broken heart at Ahmadnagar in February, 1707. It has been well remarked that the Deccan was the grave of his reputation as well as of his body.

Death of Aurangzeb.

Aurangzeb's character—Reference has already been made to some of the defects in Aurangzeb's character which ruined the grand Mughal Empire. It must be remembered, however, that he lived and died as a pious orthodox Mussalman, scrupulously performing all the rites and ceremonials prescribed in religious books. He led a very simple and plain life, never drank wine, and was comparatively free from other vices which degraded most of the Mughal emperors. He also possessed energy and ability of a very high order. But all these were marred by his cruel and suspicious nature, and narrow-minded bigotry. He would not trust anybody and therefore wanted to supervise in person every branch of imperial administration. The result was that the whole administration was thoroughly disorganised, and bribery and corruption prevailed everywhere. He alienated his subjects and officials, and even his own sons were not devoted to him. The revolt of Akbar has already been referred to. Princes Muazzam and Kambaksh also entered into treasonable correspondence with their father's enemies, and had to be put under restraint for some time.

Good points in Aurangzeb's character.

Its dark side.

Discontent of his sons and officials.

But deserted by everybody in this world, the Emperor pursued what he believed to be the right policy, with a steadiness and single-minded devotion which really extort our admiration. His famous death-bed letters to his sons contain many sublime and lofty sentiments, worthy of a noble ascetic. It is not without some reason that the Muhammadans look upon Aurangzeb as the greatest Mughal Emperor, and Bernier described him 'as a great and rare genius, a great statesman and a great king.'

Aurangzeb's lofty and noble sentiments.

Aurangzeb's simplicity was carried to extremes. He left instructions that only four rupees and two annas which he had earned by making caps were to be spent on his shroud, and that 305 rupees which he had gained by copying the Koran, were to be distributed in charity on the occasion of his funeral ceremony. He discouraged art and literature. He stopped the compilation of official annals, and even forbade the writing of history by private persons.

Aurangzeb's extreme simplicity.

His puritanism.

CHAPTER VI.

From the death of Aurangzeb to the Third Battle of Panipath.

The successors of Aurangzeb and the break-up of the Mughal Empire.

Accession of Bahadur Shah—The death of Aurangzeb was followed by the inevitable war of succession among his three sons. The eldest, Prince Muazzam, who was at Kabul, hastened towards Agra and defeated and killed his brother, Prince Azam (June, 1707). He then ascended the throne under the title of Bahadur Shah, and shortly afterwards defeated his youngest brother, who died of wounds in January, 1709. Bahadur Shah made a truce with the Rajput princes after the long war as has been related above.

The origin of the religious sect.

Nanak.

Cruel torture of the Sikh Gurus by Jahangir and Aurangzeb.

The Sikhs—The most notable event of Bahadur Shah's reign is the struggle with the Sikhs. The Sikhs were a pious sect founded by Guru (Prophet) Nanak who lived from 1469 to 1538 A. D. Nanak and his three successors were peaceful religious reformers. Akbar liked their teachings and granted them the site of Amritsar which henceforth became their chief stronghold (1579). With the fifth Guru Arjun, however, important innovations were introduced. The succession of Gurus became hereditary, rather than elective, as hitherto. Arjun gave up the life of an ascetic and adopted a luxurious

mode of living. He imposed a tax upon the devotees to enrich his coffers, and arranged the Adi Granth or the scriptures of the Sikhs. The cruel torture and execution of Arjun by Jahangir, as related above (p. 152), gave a new turn to the Sikh sect. The next Guru Hargovinda began to transform the peaceful religious sect into a military order. Teg Bahadur, the ninth Guru, was tortured and executed by Aurangzeb after many efforts to convert him to the Muhammadan faith. This increased the anti-Muhammadan feeling of the Sikhs. and gave a further impetus to their warlike spirit. At this juncture appeared the famous Guru Govinda Singh who held the office from 1675 to 1708. He organised the Sikhs into a close community and laid the foundations of their military power. All the Sikhs were enjoined to abjure tobacco and to wear 'long hair, short drawers, iron bangle, a small steel dagger and a comb.' In order to emphasise the unity of the brotherhood, all restrictions of caste were abolished among the members. This was brought into prominence by a ceremonial in which all the members were to take their food together. The brotherhood, thus constituted, was called Khalsa or pure. Henceforth there was to be no more Guru, the Holy Book (Adi Granth) taking his place among the Sikhs.

The Sikhs transformed into a military sect by Guru Govinda.

Peculiar customs of the Sikhs.

Bahadur Shah and the Sikhs—Guru Govinda helped Bahadur Shah in his war of succession, but when he was murdered in 1708 in a private quarrel, his young sons were cruelly executed

Banda sacks the town of Sirhind.

by the commander of Sirhind. Banda, who became the military leader of the Sikhs after Guru Govinda, avenged their death by sacking the town of Sirhind with incredible cruelties.

Bahadur Shah defeats the Sikhs.

Bahadur Shah could not brook these atrocities. He sent an army against the Sikhs and defeated them. But Banda effected his escape.

Farrukhsiyar—Bahadur Shah died in 1712. Immediately his four sons quarrelled for succession, and the eldest ascended the throne under the title of Jahandar Shah. He was a worthless profligate and was deposed and killed, after a reign of eleven months, by Furrukhsiyar, a grandson of Bahadur Shah (1713).

Jahandar Shah.

The Sayyid Brothers—Farrukhsiyar was aided in his enterprise by two brothers Sayyid Hussain Ali Khan, the governor of Bihar, and Sayyid Abdulla Khan who had been the governor of Allahabad. They were made respectively the Commander-in-Chief and the Prime Minister, and they ruled in the name of their master, who was a worthless debauchee like his predecessor.

The Rajput, Sikh and Jat Wars—During the confusion following the death of Bahadur Shah, Ajit Simha expelled the imperial officers from Jodhpur, invaded the imperial territory and even seized Ajmir. Hussain Ali Khan led an expedition against Jodhpur (1714). Ajit Simha submitted and even gave his daughter in marriage to the emperor (1715).

Defeat of Ajit Simha.

The Sikh leader Banda had taken advantage of the disorders in the empire to ravage the Punjab. He was captured and put to death, after horrible torture, with a large number of followers. But the heroic spirit shown by the Sikhs on this occasion has earned for them undying applause. The Jats, too, had broken out in an open rebellion, but were defeated in 1718.

Banda executed with horrible torture

Defeat of the Jats.

The Sayyid brothers thus displayed great ability and energy, but the emperor could no longer brook their control. He intrigued for their destruction, whereupon Hussain Ali captured the palace. The unfortunate Emperor took refuge in the female apartments, but was dragged out, blinded and imprisoned (28th Feb., 1719). A few months later he was murdered (29th April, 1719).

The end of Farrukh-siyar.

The Phantom Emperors—In course of the same year the Sayyid brothers placed on the throne two phantom kings named Rafiu-d Darjat and Rafiu-d Daulah, both grandsons of Bahadur Shah, and put down a pretender named Neku Siyar. On the death of Rafiu-d Daulah, they crowned another grandson of Bahadur Shah under the title of Muhammad Shah (Sept., 1719).* Shortly after his accession, Sayyid Hussain Ali fell a victim to the court conspiracy. The remaining brother Abdulla Khan then placed a

End of the Sayyid Brothers.

* This account is based on Irvine's 'Later Mughals' which is the best and most accurate authority for this confused period. V. A. Smith's Oxford History gives a slightly different account which seems to be due to an error.

new king, Muhammad Ibrahim, on the throne (Oct., 1720), but Muhammad Shah defeated and captured both Abdulla and his nominee (1720).

Remarkable career of Chin Kilich Khan.

Muhammad Shah (1719-1748)—Muhammad Shah now appointed as his Prime Minister and old veteran officer of the time of Aurangzeb, called Asaf Jah or Chin Kilich Khan. He had fought in the Deccan and was the governor of Bijapur at the time of Aurangzeb's death. Bahadur Shah appointed him governor of Oudh, and at the accession of Farrukhsiyar he was made governor of the whole of the Deccan with the title of Nizam-ul-Mulk. He did not, however, pull on well with the Sayyid brothers and was removed from his post after two years. In 1719 he was appointed governor of Malwa, but the Sayyid brothers again grew suspicious of him and recalled him from Malwa. Nizam-ul-Mulk now openly rebelled, seized important fortresses in the Deccan, and defeated the imperial forces sent against him. Shortly after this the Sayyid brothers were killed and Nizam-ul-Mulk was appointed Prime Minister by Muhammad Shah. Being appointed Prime Minister, he wanted to improve the administration which had fallen into great disorder, but was thwarted by the weak and senseless emperor. Consequently he threw up the ministership in disgust, and returned to the Deccan (1724). There he reigned like an independent king and founded the dynasty which is still the ruling power in Hyderabad.

He establishes an independent kingdom in the Deccan.

Disruption of the Mughal Empire—The example of Nizam-ul-Mulk was followed sooner or

later by other provincial governors. Sadat Ali Khan, the governor of Oudh, and Alivardi Khan, the governor of Bengal, practically ruled as independent kings, while the Jats declared their independence. Other provinces followed suit, and the Rohillas, an Afghan tribe, made themselves master of a tract now known after them as Rohilkhand.

Establishment of independent kingdoms in Oudh, Bengal and Rohilkhand.

The Mahrattas

The Mahrattas become the leading power—While the great Mughal Empire was thus breaking up into pieces, the Mahrattas gradually rose to be the greatest political power in India. The authority over the Mahratta state was, however, gradually slipping from the grasp of the descendants of Shivaji.

Rise of the Peshwa—Raja Shahu, the grandson of Shivaji, was taken prisoner by Aurangzeb, and brought up in the imperial camp. But he was released after that Emperor's death and came back to his own country. After overcoming the feeble opposition of Tara Bai, Shahu ascended the throne at Satara (1708). His success was chiefly due to the abilities of a Konkan Brahman, named Balaji Visvanath, who occupied the position of his minister called 'Peshwa.' Balaji organised the administrative system which had fallen into disorder after Shivaji's death, and placed the affairs of the state on a firm footing. He soon made the

Balaji Visvanath.

office of Peshwa the most important in the state, and, when he died in 1720, left it to his son Baji Rao I. Baji Rao was one of the ablest Mahratta leaders, and raised the importance of the office still higher. The Peshwa now became the virtual ruler of the state, and Shahu gave formal sanction to the authority usurped by the Peshwa. The descendants of Shivaji still continued to rule in name, but, from the time of Baji Rao, the Peshwas may be justly regarded as the real rulers of the Mahratta state.

Baji Rao I

The Peshwas become the real ruler.

Growth of the Mahratta power under the Peshwas—As has already been said above, the Mahrattas actually ruled over only a small state, but levied *Chauth* and *Sardeshmukhi* over an extensive area. Balaji Visvanath organised this system. Sayyid Hussain Ali Khan failed to repress the Mahrattas and in 1719, soon after the death of Farrukhsiyar. the imperial government recognised by treaty the right of the Mahrattas to levy the two taxes over the six imperial subahs of the Deccan, including the tributary states of Tanjore, Trichinopoly and Mysore. The territories in Shivaji's possession at the time of his death were also confirmed by imperial decree to Shahu. In return Shahu promised to pay 10 lakhs of Rupees to the imperial government, and to maintain 15,000 horse for the emperor's service. He also made himself responsible for the security of life and property in the country. Thus the Mughal Emperor virtually transferred his sovereignty over the Deccan to the Mahrattas.

Mahratta supremacy over the Deccan.

Baji Rao I.—Baji Rao who succeeded his father as Peshwa in 1720 formed the bold and far-reaching plan of wresting India from the Mughals. He said to Raja Shahu: "Let us strike at the trunk of the withering tree; the branches will fall of themselves. Thus should the Mahratta flag fly from the Krishna to the Indus." In pursuance of this policy he began a series of vigorous and sustained attacks on the Mughal Empire north of the Narmada. The Peshwa himself invaded Malwa (1724). After several battles, in which the Mughal forces were worsted, Malwa practically passed into the hands of the Mahrattas. In Gujarat the two governors appointed by the emperor quarrelled with each other and one of them called in the aid of the Mahrattas. Gujarat was ravaged by the Mahratta army and became gradually a Mahratta province. Emboldened by their successes, the Mahrattas advanced farther north, and ravaged Rajputana. They soon overran Bundelkhand, and advanced as far as the Jamuna and the Chambal. The weakness of the imperial power was now thoroughly demonstrated and Baji Rao conceived the bold design of conquering the imperial capital. A large army was sent against him, but, following the true Mahratta tactics, he evaded it and suddenly appeared before Delhi (1737). He, however, did not occupy the city, but returned to the south to check the aggressions of Asaf Jah or the Nizam of Hyderabad, as we might henceforth call him. The Nizam was naturally uneasy at the growing power of the Mahrattas, and gladly accepted the

Conquest of Malwa

Gujarat,

and Bundelkhand

Baji Rao advances as far as Delhi,

invitation of the Emperor to help him against them. But the Nizam was no match for Baji Rao, and soon came to terms with him. He promised to grant to Baji Rao the whole of Malwa and the complete sovereignty of the territory between the Narmada and the Chambal, and to obtain confirmation thereof from the Emperor. He also promised to obtain fifty lakhs of rupees to pay Baji Rao's expenses. Thus within thirty years of the death of Aurangzeb his mighty empire was laid low by the power that Shivaji had brought into being (1738).

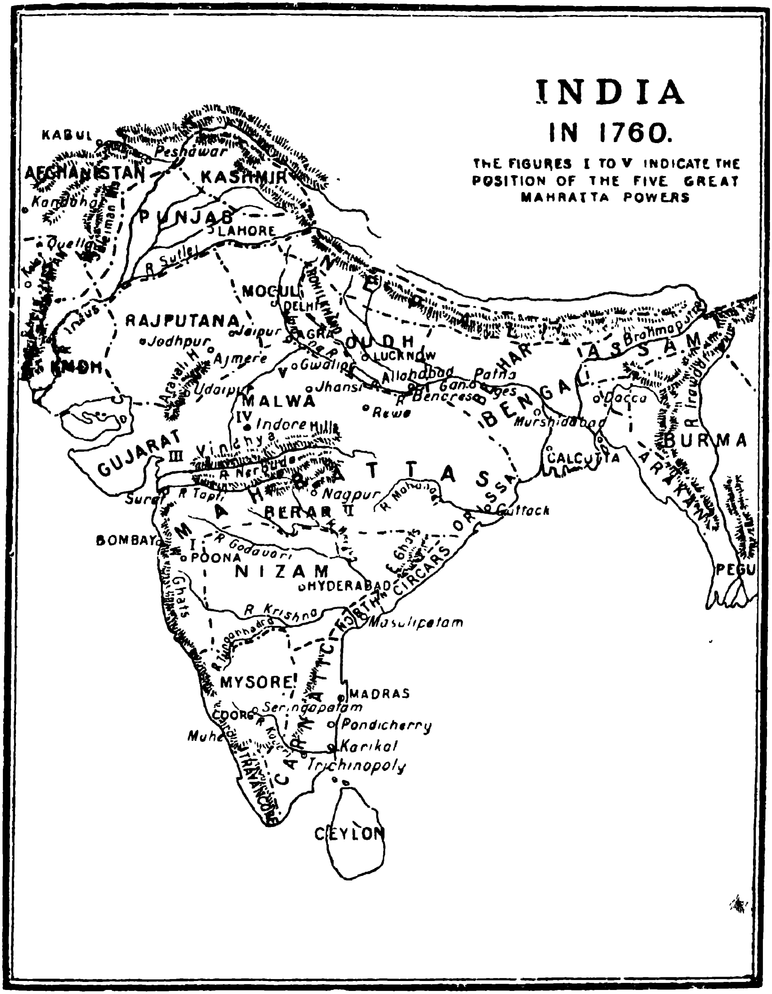
and defeats the Nizam.

The rise of the five Mahratta Houses—The Mahrattas were now the virtual rulers of the Deccan and a considerable portion of Northern India. In order to keep the distant provinces under control and regularly collect revenues from them. Baji Rao placed his favourite generals Ranoji Sindhia and Malhar Rao Holkar in Malwa. The Bhonslas had already occupied Berar. Gujarat was at first given to Dabhare, the commander-in-chief, but his place was soon taken by his assistant Pilaji Gaekwar. This policy was followed by important consequences. For it gave rise to the famous Mahratta houses of Sindhia of Gwalior, Holkar of Indore, Bhonsla of Nagpur and Gaekwar of Baroda. Together with the Peshwa at Poona, they formed the five important Mahratta principalities in India. All these were subordinate to the Peshwa Baji Rao, who could justly regard himself as the greatest potentate in all India. He naturally looked forward to the day when the Mahrattas would supplant the

Sindhia and Holkar.

Bhonsla.

Gaekwar.


INDIA
IN 1760.
THE FIGURES I TO V INDICATE THE POSITION OF THE FIVE GREAT MAHRATTA POWERS
KABUL
Peshawar
AFGHANISTAN
KASHMIR
Kandahar
PUNJAB
LAHORE
Quetta
R. Sutlej
MOGUL
DELHI
Indus
RAJPUTANA
Jaipur
AGRA
Jodhpur
Ajmere
OUDH
LUCKNOW
SINDH
Gwalior
Allahabad
Patna
Udaipur
Jhansi
Benares
Ganges
MALWA
Rewa
Dacca
Indore
Hills
Murshidabad
Vindhya
GUJARAT
CALCUTTA
BURMA
R. Nerbuda
Surat
R. Tapti
Nagpur
BERAR
Cuttack
BOMBAY
R. Godavari
POONA
NIZAM
HYDERABAD
CIRCARS
ORISSA
R. Krishna
Masulipatam
Ghats
MYSORE
MADRAS
Seringapatam
COORG
Pondicherry
Karikal
Trichinopoly
CEYLON
PEGU
ASSAM
Brahmaputra
R. Irawadi
ARAKAN
MAHRATTAS
BENGAL
BAHAR
NEPAL
CARNATIC
TRAVANCORE

tottering Mughal power and establish their supremacy all over India.

From the invasion of Nadir Shah to the Third Battle of Panipath.

Invasion of Nadir Shah—India was now visited by one of the greatest calamities in the shape of a foreign invasion. Nadir Kuli Khan, a soldier of fortune, had ascended the throne of Persia under the title of Nadir Shah in 1736. In 1739 he led his forces towards India and advanced unopposed upto Karnal. Here the imperial army opposed him, but was easily repulsed with a loss of 20,000 killed. The emperor Muhammad Shah, finding resistance hopeless, submitted to the invader, and the two together entered the city of Delhi. Things went on well for some time, but suddenly, on a false report of Nadir's death, the citizens of Delhi rose up in arms and killed a few thousands of Nadir's followers. The vengeance was swift and terrible. A general massacre of the inhabitants of certain quarters of Delhi was ordered and carried out with brutal ferocity. For five hours Nadir personally watched this inhuman massacre, but at last yielded to the importunities of the emperor Muhammad Shah and stopped the horrible carnage. Nadir then systematically plundered the citizens of Delhi, and, after a stay of 57 days, returned to his country, carrying an immense booty, including the famous peacock throne of Delhi. He also annexed the territories lying to the west of the Indus.

Imperial army defeated at Karnal.

Sack of Delhi.

Ahmad Shah.

Ahmad Shah Durrani annexes the Punjab.

Alamgir II.

Second invasion of Durrani.

Invasion of Ahmad Shah Durrani—The invasion of Nadir Shah gave the final death-blow to the Mughal Empire. In 1748 Muhammad Shah died, and was succeeded by his son Ahmad Shah. The same year witnessed the death of the old Asaf Jah, the founder of the Nizam dynasty, and his grandson became the Vizier at Delhi. The imperial government was now hopelessly weak and distracted by internal dissensions. Ahmad Shah Durrani, an Afghan chief, who had succeeded in the eastern portion of Nadir's dominions, began to levy tribute from the Punjab, and at last that province was ceded to him by the helpless emperor. In 1754 the emperor was blinded and deposed by his Vizier, and Alamgir II was placed on the throne. Two years later Ahmad Shah Durrani again invaded India and sacked with horrible cruelty the cities of Mathura and Delhi (1756-1757).

Balaji Baji Rao.

The Mahrattas conquer the Punjab.

The Mahrattas—The Mahratta power was now the only one that could save India from these disasters. Peshwa Baji Rao died in 1740, and was succeeded by his son Balaji Baji Rao. The new Peshwa consolidated the Mahratta authority and made Poona his official capital. Immediately after the return of Ahmad Shah Durrani in 1757, the Mahratta forces, led by the Peshwa's brother Raghunath, conquered the whole of the Punjab (1758).

The Mahratta power was now at its zenith. Their dominions extended upto the Himalayas and

the Indus on the north and the north-west, and almost to the extremity of Indian Peninsula in the south. These extensive territories owned the authority of the Peshwa's government. The wildest dreams of ji were thus fully realised. Never since the days of Asoka Maurya had there been such a vast Hindu Empire in India.

The Mahratta Empire at its height.

But the evil days were soon to come. Ahmad Shah Durrani re-occupied the Punjab in 1759, and in 1760 the Mahratta government sent a vast army to re-establish the Mahratta supremacy in Northern India. Unfortunately Raghunath, the Peshwa's brother and an able commander, declined to lead the force, and it was entrusted to the young son of Peshwa, Visvas Rao, about 17 years old. His adviser was Sadasheo Bhao, first cousin of the Peshwa, who possessed courage but lacked the knowledge and experience of a general.

Durrani re-occupies the punjab.

The Mahratta expedition to the north.

Third Battle of Panipath—The Mahratta forces easily occupied Delhi (1760) and met the army of Ahmad Shah Durrani at Panipath. Both parties entrenched themselves in that historic battle-field. Ahmad Shah was helped by the Rohillas and the Vizier Sujau-d daulla of Oudh, for they were uneasy at the growth of the Hindu power. As the Rohilla leader put it, "The Mahrattas are the thorn of Hindusthan—let us by one effort get this thorn out of our sides for ever."

Ahmad Shah Durrani's allies.

The Mahratta commander was advised to follow the old traditional method of warfare, *viz.*, to get rid of the heavy luggage, to avoid a pitched battle and

The Mahrattas give up the traditional mode of warfare.

to harass the enemy by means of light horse. But Sadasheo Bhao and Visvas Rao encamped at Panipath with a huge army and an enormous crowd of camp-followers, and soon the want of provisions forced them to risk everything on a single pitched battle.

The complete defeat of the Mahrattas.

On the morning of January 7, 1761, the Mahratta leader offered battle with his whole army. The Mahratta soldiers gave a good account of themselves in their fight with the mountaineers of Afghanistan, and after six hours of terrible fighting the Hindus seemed to carry the day. But the superior generalship of Ahmad Shah Durrani turned the scale. At about 1 o'clock he charged with a fresh army held in reserve. Within two hours Visvas Rao was wounded and fell from his horse, and at once the whole Mahratta army turned back and fled from the battle-field. The Afghans pursued them for nearly 20 miles and gave no quarter, and nearly 200,000 Mahrattas were slaughtered. Both Visvas Rao, and Sadasheo Bhao, and almost all the notable Mahratta leaders lay dead on the field. The report of the losses reached the Peshwa in the following tragic and enigmatic words : Two pearls have been dissolved, twenty-seven gold Mohurs have been lost, and of the silver and copper, the total cannot be cast up.'

The enormous Mahratta losses.

The effect of the battle—The defeat of the Mahrattas was complete, and their ambition to establish an empire in Northern India was checked. Besides, the prestige of the Peshwas was weakened and

the solidarity of the Mahratta power was endangered. Gradually the authority of the Peshwa over other Mahratta chiefs became more and more nominal. Although different Mahratta leaders achieved great power in succeeding ages, the glory of the united Mahratta nation did not long survive the Third Battle of Panipath.

Decline of the Mahratta power.

The Mughal Empire had already been shattered, and the Mahrattas failed to rebuild one. It was now time for a third power to attempt the same task. This was the British who came to trade, but founded an empire in India. That wonderful story will be related in the subsequent chapters.

Causes of the downfall of the Mughal Empire—The downfall of the Mughal empire, within such an incredibly short time after it had reached its greatest extent, is to be attributed to several causes Principal among these are, first, the exhaustion of the resources, in men and money, of the empire in the devastating wars of the Deccan; secondly the disorganisation of the administration during the prolonged absence of the old emperor Aurangzeb in the Deccan; thirdly, the alienation of the Hindus, particularly the Rajputs, by the bigoted policy of Aurangzeb; and fourthly, a startling decline in the character of the nobility and the efficiency of the army. This is due, at least to a great extent, to the worthless character of the successors of Aurangzeb, seven bloody battles of succession within 13 years of the death of Aurangzeb, and the factions at the court leading to armed contests between rival

nobles. The death-blow was given to the empire by the Mahrattas, but their success was greatly due to the sympathy which all Hindus felt for their cause, as they believed that they had no place in the purely Muslim State organised by Aurangzeb. The invasion of Nadir Shah and his easy success merely revealed to an astonished world that the fabric of the empire had utterly collapsed. It was a clear symptom of the decline rather than a cause of it.*

Cf. Irvine—Later Mughals Ch. XI.

CHAPTER VII.

India under the Muhammadan rule.

§1 The Muhammadans as a military power.

The rapid conquest of the whole of India by comparatively small bands of Muhammadans no doubt reflects a great credit to their military skill and discipline. It is generally supposed that the Indians, enervated by the climate of the plains, were no match for the hardy mountaineers from the north-west. This is perhaps true only to a certain extent, for we should remember that very often courage, bravery and skill make up for the deficiency in hardihood. A careful examination of the facts of history clearly shows that the Indian army owed its defeats not so much to the lack of courage and vigour in individual soldiers, as to a hopeless deficiency in generalship and military tactics. The Indians did not keep themselves in touch with the world at large, and were, therefore, slow in adopting those improved methods of warfare which the outside world had developed. This explains to a great extent the defects in their military training.

Defeat of the Indians due to lack of generalship.

It has been urged that the Indian kings had no unity, and, therefore, they fell a prey to the Muhammadan invasion. This, again, is not proved by facts of history. We have seen how, in the most critical moments, the Indian chiefs combined under Jaipal, Anandapal and Prithviraja against their foreign foes. It is true that the whole of India did never unite. But then the Muhammadan kings that

Alleged absence of unity is not borne out by facts.

invaded India ruled over territories far less in extent than the kingdoms that combined against them. On the whole it is impossible to avoid the conclusion that the Indians were distinctly inferior in military skill and discipline, and the spirit of aloofness which had come over them during the later Hindu Period, is mainly responsible for this.

Spirit of aloofness, the real cause of Indian defeat

The Muhammadan powers also imbibed the exclusive spirit of the Hindus as soon as they settled in India, and they proved inferior to the new Muhammadan invaders in point of military organisation. For example, in the First Battle of Panipath, the Mughal invader Babur used fire-arms with which his Afghan opponent Ibrahim Lodi was altogether unacquainted.

2. The Muhammadans as rulers.

But it is one thing to conquer a country and a quite different thing to rule over it. During the first three hundred years, the Muhammadan rulers failed to evolve a suitable system of civil administration which was satisfactory from all points of view. They did not realise the necessity of reconciling the conquered Hindus, and refused to concede any right to them. They were, therefore, forced to govern India only by military power, and lacked that sympathy and good-will of the subjects which alone can ensure the continued safety and prosperity of a kingdom. The result was discontent and disaffection on the part of the Hindus, and the growing turbulence of the military leaders, with

Absence of any good system of administration

Government based on military power.

Disaffection of the Hindus.

whose help alone it was possible to hold in subjection the different parts of the vast empire. So long as the central authority was in the hands of a strong and able ruler, everything went on well, but the succession of a weak king heralded disaster. The history of the first three hundred years of Muslim rule in India, involving constant changes of dynasty, illustrates this point.

Causes of the downfall of the early Muslim empires.

Sher Shah was the first Muhammadan king who realised the problem and found its solution. He regarded India as the country of both the Hindus and the Muhammadans, and treated them on an equal footing. He understood the futility of all attempts to rule India by military power alone, and therefore, introduced reforms in civil administration. His ideas were taken up by Akbar, and under him, for the first time, we come across a consolidated and well organised Muhammadan Empire in India. Indeed, its foundation was so strong, that it survived the feeble rule of Jahangir, the fratricidal war amongst the sons of Shah Jahan, and even the oppression and cruelty of Aurangzeb. But the last named emperor undid the work of Akbar by reverting to the old policy of Muhammadan rulers and thereby hastened the ruin of the grand Mughal Empire.

Liberal policy of Sher Shah, and Akbar

Anti-Hindu policy of Aurangzeb.

3. Religion and Literature during the Muhammadan Period.

The Muhammadans in India—The establishment of the Muhammadan rule in India brought a new element into Indian population. All the foreign

Muhammadans a new element in Indian population.

nations that had hitherto invaded India, such as the Gracco-Bactrians, the Parthians, the Sakas, the Kushans, the Hunas and the Gurjaras were all absorbed into the vast Hindu society. The Muhammadans, however, remained a distinct entity.

They remained a distinct entity.

This difference was mainly due to two reasons. First, the Hindus had lost the old catholic spirit and imbibed narrow sectarian ideas. Secondly, the Muhammadans had a solidarity, high culture and civilisation at their back which most of the other foreign invaders lacked.

Conversion of the Hindus to Muhammadan faith.

The Muhammadans not only remained a distinct entity, but also began to make a large number of converts from among the Hindus. Their success was no doubt partly due to the evils of the Hindu society. The low-caste Hindus had to lead a very degraded life in the Hindu society, but as soon as they adopted

Its causes.

Islamic faith they were placed on an equal footing with the highest grandees in the realm. Islam has carried into practice the ideas of equality and

Evils of Caste System.

fraternity to a far greater extent than any other religion, and Hinduism by its artificial and humiliating barriers of caste is the worst offender in this respect. No wonder that the Hindus adopted the faith of Islam in large number.

But another potent cause of the conversion of the Hindus in large number must be sought in the humiliating treatment which was accorded to them by some Muhammadan rulers. Specific instances of such treatment, specially by Alau-d din, Firoz Shah, and Aurangzeb have been given above.

Being unable to bear this position, many Hindus naturally became converts to Islam as thereby they could further enjoy all the powers and privileges of the conquering community.

The Hindus—The leaders of the Hindu society were fully alive to the danger and sought to avert it by introducing stricter rules and regulations for the Hindus. The new spirit of orthodoxy is represented in the Smriti works of Madhavacharya and Raghunandan.

The Hindus become more orthodox.

The old catholic ideas of Hinduism, however, did not altogether die out, and were boldly preached by individual teachers who could rise above the narrowness of the time. Thanks to their efforts India passed through a new phase of religious evolution. The essential features of this new ideal were a belief in the unity of God, stress on moral character, and a disregard for the ceremonials of worship and distinctions of caste and creed. These ideas were not by any means quite new. The first is traceable as early as the time of the Rigveda, and the second and the third formed the essence of Buddhism and Jainism. But the long contact between he Hindus and the Mussalmans gave an impetus o these views, and some of the foremost religious eachers of the period gave a forceful expression o them. The most prominent among these were Ramananda, Kabir, Nanak and Chaitanya.

Rise of Great Teachers with catholic ideas.

The essence of their teachiugs.

Ramananda—In the 14th century, Ramananda, he famous Vaishnava preacher, introduced a radical eform among the Vaisnava sect. "He made no

distinction between the Brahmanas and the members of the degraded castes, and all could even dine together." He preached the gospel of unity of God and unity of men all over Northern India.

Kabir—One of the disciples of Ramananda was Kabir, a Muhammadan weaver. He flourished in the 15th century, and is famous for his beautiful poetic stanzas containing the highest truth in the most popular garb. He preached that there is no real distinction between the Hindus and the Muhammadans, the God of the Hindus being also the God of the Muhammadans.

Nanak—Nanak founded the great Sikh sect in the Punjab on the same principles. He flourished in the 15th century and converted a large number of Hindus and Muhammadans to his faith. The Sikhs rose to be one of the most important factors in Indian history and more will be heard of them hereafter. (See. Ch. VI.).

Chaitanya—One of the greatest reformers in the same line was Chaitanya. He was born at Navadwip, in Bengal, in 1485. He was a great scholar, and preached his emotional doctrine of 'love and faith' in God. He did away with distinctions of caste, and one of his principal followers was a Muhammadan. He died at an early age in 1533.

The effect of their teachings.

The teachings of these reformers profoundly affected the masses and a reconciliation between the different races in India was gradually taking place. The policy of Sher Shah and Akbar was merely a translation of their theories into practice.

The Vernacular Literature—The four reformers named above rendered another great service to India by giving an impetus to vernacular literature. Like the old reformers Gautama Buddha and Mahavira, they preached to the people in the colloquial language of the day, and thus the vernacular literature was highly enriched by their efforts. The Hindi literature was improved by Ramananda and Kabir while the Bengali and the Punjabi literature was similarly influenced by Chaitanya and Nanak. Two other writers, Vidyapati and Chandidas, enriched the vernacular literature of Behar and Bengal by their melodious songs. The vernaculars which thus took a definite shape continued to flourish during the Mughal period. Bengali was enriched by the writings of Krittivas, Mukundaram, Kasidas and Bharatchandra, Marathi was similarly ennobled by the religious songs of Tukaram and Ramdas, and Hindi, by those of Tulsidas and Suradas.

Enriched by the teachings of the reformers.

A new vernacular, 'Urdu', came into existence as a result of the contact between the Hindus and the Muhammadans. The grammatical form of this new vernacular is taken from Hindi, but the vocabularies are mostly from Persian and Arabic which were the original languages of the Muhammadan invaders.

Urdu.

Historical Literature—The Muhammadans added a new branch to Indian literature, *viz.*, History. The Hindus, for some reasons or other, were not very fond of historical writings, and Sanskrit literature, although very rich in many respects, contains

very few historical works. The Muhammadans, however, were very fond of history, and many good works were written by them. Minhaju-d din wrote a history of the Muhammadan rule in and outside India upto the reign of Nasiru-d din. His book is called Tabakat-i-Nasiri after that king Ziau-d din Barni began where Minhaju-d din had stopped and continued his account upto the time of Firoz Tughlak. During the Mughal period flourished three great historians, Ferishta, Abul Fazl and Muhammad Hashim. The first two flourished in Akbar's reign and the last in the time of Aurangzeb. Ferishta wrote a comprehensive history of the Muhammadan rule in India (especially the Deccan upto his own time, while Abul Fazl gave a detailed account of Akbar's reign in his two great works 'Ain-i-Akbari' and 'Akbar-Namah'. Hindus like Bhimsen and Isvardas Nagar also wrote contemporary history in Persian. The Muhammadan kings also have written good historical works in the shape of memoirs and biographies. Mention may be made of the writings of Firoz Tughlak, Babur and Jahangir.

Minhaju-d din.

Ziau-d din Barni.

Ferishta.

Abul Fazl.

Foreigner's Accounts—The information supplied by these historians about the Muhammadan period is supplemented by the accounts of foreign travellers who visited India.

Ibn Batuta—Ibn Batuta, an African traveller visited this country during the reign of Sultan Muhammad Tughlak. The prosperous economi

condition of India at this time may be realised from the following list of prices noted by him—

Cheap price.

	Rs.	As.	P.
Paddy (per maund of present day)	0	2	0
Ghee " "	1	7	0
Sugar " "	1	7	0
Til oil " "	0	11	6
Fine cotton cloth, 15 yds.	2	0	0
A milch cow	3	0	0
A fowl	0	0	3
A ram	0	4	0

Easy means of communication.

There were easy means of communication. The capital was connected with all the chief cities by posts placed at regular distances of about a mile. Runners, with a whip in hand to which small brass bells were tied, ran from one post to the next, where other runners waited in readiness for the in-coming mail.

Sir Thomas Roe—Sir Thomas Roe arrived at the court of Jahangir in 1615. He has left an interesting account of the emperor, the court and the country. The emperor was a great drunkard, but observed strictness in public. Roe, however, considered him as wanting neither in good feelings nor in good sense. The Imperial court was magnificent. 'The emperor sat on a low throne, all covered with diamonds, pearls and rubies, and had a great display of good plates, vases and goblets set with jewels.'

Magnificence of the court.

'The administration of the country,' says he, 'was less efficient than in the time of Akbar.' This was particularly the case in sea-ports where great abuses

Corrupt administration.

prevailed, and even the governors purchased good of private merchants at arbitrary prices. The higl officials as a class were unprincipled and open t corruption, but Roe was struck by the dignific bearing of the nobility.

Manual arts in a highly developed condition.

The manual arts were highly developed. Roe presented a coach to the emperor, and within a very short period several others were constructed, 'very superior in materials and fully equal in workmanship.' Sir Thomas also gave a picture to the Mughal Emperor and was soon after presented with several copies, among which he had great difficulty in distinguishing the original

Lack of military spirit.

But the Mughals had lost their military spirit, and brave soldiers could only be recruited from the Pathans and the Rajputs.

Bernier—Bernier, a French traveller, visited India when Aurangzeb was fighting with his brothers for the imperial throne.. He gives a vivid

Bernier's account

account of the fratricidal war, and praises Aurangzeb for his skill and diplomacy. Bernier refers to the flourishing state of trade and commerce, immense wealth of the country, and the pomp and magnificence of the Mughal court. But the wealth was very unequally distributed, and the masses were poor. They also suffered from the oppressions of the officials. There were good artisans, but they were ill-treated by the nobles. On the whole, the country showed signs of impending ruin.

Flourishing condition of Bengal.

Bengal was an exception to the general rule. It was in a very flourishing condition, and its rich fertile plains ensured abundance and prosperity. But the Por-

tuguese pirates had already begun to ravage its southern coast, and some parts were reduced to wild jungles.

Tavernier and Manucci—The French traveller Tavernier visited India a few years before Bernier. He was a diamond-merchant and visited different parts of India in course of his trade. He has written an interesting account of the internal condition of India, particularly of its trade and commerce, imports and exports, and means of communication.

The Italian traveller Manucci, who visited India in the time of Aurangzeb, has also left an interesting account of India. There were also other foreigners who need not be mentioned in detail.

Their writings, particularly those of the last named one, are sometimes full of scandalous gossips, but they contain a great deal of reliable materials for the history of this period.

Art and Architecture—The Muhammadan rulers were all patrons of art, and many fine buildings—tombs, mosques and palaces—were erected during their rule. In addition to the works of Akbar and Shahjahan to which reference has already been made above, mention may be made of the tomb of Ghiyasu-d din Tughlak at Delhi, the tomb of Itimadu-d daulla at Agra, the tomb of Akbar at Sikandara, and the mausoleum of Jahangir at Lahore. Special reference should also be made to the groups of fine buildings erected by the various local dynasties, notably those of Bengal, Gujarat, Jaunpur, Bijapur and the Hindu kingdom of Vijayanagar. The Adina Masjid, the two Sona Masjids, Kadam Rasul Masjid, Dakhil Darwaja and

other buildings of Gaur and Pandua testify to the grandeur of art in Muhammadan Bengal.

The arts of painting were also cultivated and attained to a high degree of excellence. The many excellent specimens of Mughal and Rajput styles of painting still extort our unstinted admiration.

Book III.

THE BRITISH PERIOD.

CHAPTER I.

The European Traders in India—Struggle between the English and the French

Establishment of Foreign Trading Companies—Reference has already been made to the activity of the Portuguese in India. But they were not the only European nation to take advantage of Vasco-da-gama's discovery of the direct route to India. Other nations soon followed in their wake, and established trade relations with India.

The Portuguese.

In 1599 the English merchants formed an association known as the East India Company. In 1600 they got the right of exclusive trade in the east by a royal charter. Two years later the Dutch also formed an East India Company. The Danish East India Company was founded in 1616, and the French East India Company was established in 1664.

Establishment of different Companies.

The Growth of the British East India Company—The British East India Company obtained a footing on Indian soil in spite of the opposition of the Portuguese. Emperor Jahangir was not favourably disposed towards the Portuguese and granted an imperial *firman* in 1612, authorising the establishment of British factory at Surat. Shortly after this Sir Thomas Roe came to the court of Jahangir as an

The British East India Company gets concessions.

ambassador from James I, and obtained concessions for the British Company (1615).

In 1632 the Portuguese power in Bengal was destroyed by Shah Jahan. Shortly after, the English Company established a factory at Hughly and obtained the right of trading duty-free in Bengal in lieu of the payment of an annual subsidy.

The British factory in Bengal.

In 1639 the English established their factory at Madras, and built Fort St. George to protect it. In 1661 Bombay was given to the English king Charles II as part of the dowry of his queen, and in 1668 he granted the island to the East India Company. In 1690 Job Charnock founded the city of Calcutta and built Fort William. Thus within a century the East India Company founded three most important settlements in India. But they had now to encounter a most serious opposition from their own countrymen. A rival English Company was formed to trade with the east. A period of bitter wrangling followed, and the East India Company was brought to the verge of ruin. At last the two companies were amalgamated into one body. This body was styled "The United Company of Merchants of England Trading to the East Indies," but is always referred to by the brief title of "The United Company."

Settlements in Calcutta, Bombay and Madras.

A rival English Company.

The two companies united.

Decline of the Portuguese Power in India—Of the other European nations trading in the east, the Portuguese power rapidly declined in the 17th century. Their fall is due partly to political causes at home, and partly to their inhuman persecution of

Causes of decline.

the Indians in the name of Christianity. To-day the three settlements of Goa, Daman (north of Bombay) and Diu (south of Kathiawar) alone remain to tell the tale of their mighty empire in the eastern seas.

The Dutch Settlement—The Dutch settlements in India were of minor importance. They confined their attention to the islands in the Indian Archipelago and soon conquered the Portuguese settlements there. The Danes, too, never played a prominent part in India. They established two minor settlements at Tranquebar and Serampore. These never rose to an important position and were ultimately sold to the British (1845).

The Dutch and the Danes never prominent in India.

The French Company, the only rival of the British—Thus the only serious rival of the English in the east were the French. They began late, but soon rose to be of great importance. Their principal settlement of Pondicherry was founded in 1674 and fortified a few years later. In 1673 they opened a factory at Chandarnagar and permanently acquired it in 1688. In 1725 they founded another fortified post at Mahi on the Malabar Coast. The name of the place was changed by them to Mahe. The French soon gained prestige as a great military power by affording protection to the family of the Nawab of the Carnatic against the Bhonslas of Nagpur.

Growth of the French power.

Dupleix—But the task of raising the French power to the height of greatness was reserved for Dupleix, the governor of Pondicherry (1742). Dupleix was a keen statesman and easily grasped the real

political situation in India. He noted the utter inefficiency of the native armies, and boldly conceived the idea that a handful of native soldiers, disciplined in European fashion, would be more than a match for the vast undisciplined hordes of native rulers. He observed further the instability of political dynasties in India, and the constant struggles between the native rulers. He arrived at the conclusion that if he helped one of the contending parties with his small but disciplined force, he could easily gain success and thereby lay the foundation of a great military power in India for the French.

Dupleix evolves a new policy.

War between the English and the French—In 1744 war broke out in Europe between France and Great Britain. This led to hostilities between the French and the English companies in India (1746). La Bourdonnais, the French admiral, bombarded Madras which surrendered on condition of being restored on payment of a ransom. Dupleix, however, in violation of the agreement, took possession of Madras.

First Carnatic War

The French occupy Madras.

Anwaru-d din, the Nawab of the Carnatic, with Arcot as his capital, soon grew uneasy at the military success of the French. Dupleix tried his best to allay the suspicions of the Nawab, and even pretended that he had captured Madras in order to hand it over to him. But the Nawab was soon undeceived, and sent 10,000 men against him. The theory of Dupleix was now put to the test and fully vindicated. With only five hundred men he completely routed the troops of the Nawab.

The French defeat Nawab's troops.

Dupleix next tried to take Fort St. David, about 100 miles to the south of Madras, but failed. A little later, the English fleet besieged Pondicherry, but withdrew after fifty days. The European war, however, terminated in 1748, and this led to cessation of hostilities in India. Madras was returned to the English.

End of the war.

The Second Carnatic War—Dupleix now proceeded to carry out his plan of interfering in the struggle of the native powers. On the death of the Nizam Asaf Jah, the throne was contested by his son Nazir Jang and his grandson Muzzaffar Jang. Dupleix espoused the cause of the latter, and also set Chanda Shahib as a rival against Anwaru-d din for the throne of the Carnatic. Muzzaffar Jang and Chanda Shahib naturally made a common cause. Accompanied by the French troops they marched into the Carnatic, and defeated and killed Nawab Anwaru-d din (July 1749). Muhammad Ali, son of Anwaru-d din, fled to Trichinopoly.

Dupleix interferes in the struggle of native powers.

Nazir Jang was helped by a British contingent, but he was assassinated in December 1750 and Muzaffar Jang was recognised as the Nizam. He appointed Dupleix governor of all the Mughal territories south of the Krishna river, and ceded Masulipatam with its dependencies to the French. Chanda Shahib was appointed Nawab of the Carnatic, but subordinate to Dupleix. Muzaffar Jang was killed shortly after, whereupon the French raised their own nominee Salabut Jang, third son of the old Nizam, on the throne (January, 1751), and a French force

under Bussy remained at Hyderabad. Bussy remained as the guide and adviser of the Nizam for 7 years and the revenue of Northern Sarkars was assigned for the payment of his troops (1753). By means of intrigues and wars Dupleix had obtained brilliant success, and the power and prestige of the French reached its climax. The English fully realised the necessity of counteracting the French successes and sent re-inforcements to Muhammad Ali who was besieged at Trichinopoly by Chanda Shahib. It was at this time that Robert Clive gave a new and unexpected turn to the whole affair by his daring policy.

French power at its climax in the Deccan.

Clive restores the British prestige.

Robert Clive—Robert Clive had arrived at Madras at the age of eighteen as a junior clerk in the employ of the East India Company. He volunteered his services during the war with the French, and was given a military commission. He now proposed to create a diversion in favour of Muhammad Ali by a direct attack upon the city of Arcot, the capital of Chanda Shahib. The Governor of Madras accepted the daring proposal. Clive marched at the head of three hundred sepoys and two hundred British soldiers, and arrived so suddenly before Arcot that it was surrendered without a blow.

Career of Robert Clive.

His success at Arcot

Chanda Shahib, who was engaged in the siege of Trichinopoly, immediately sent four thousand men to recover Arcot. But Clive held it against enormous odds for fifty-three days. At last the siege was raised, but Clive boldly came out and defeated the besieging forces.

Siege of Arcot and Clive's heroic defence.

The heroic defence of Arcot at once raised the prestige of the English and turned the tide of fortune. Clive soon relieved Trichinopoly and made Muhammad Ali undisputed Nawab of the Carnatic. Its results.

Last day of Dupleix—Dupleix continued the struggle with wonderful energy and resourcefulness, but his imperial schemes had no supporters at home, and he was recalled to France in 1754. The governor who succeeded him made peace with the British.

CHAPTER II.

The Rise of the British power.

Growth of the British Power in Bengal—In spite of eminent successes in the south, the real foundations of the British power were laid in Bengal, and we must, therefore, turn to the affairs of that province.

Alivardi Khan—Murshid Kuli Khan, the governor of Bengal, died in 1725, and was succeeded by his son-in-law, Sujau-d din. Sujau-d din was a virtuous and capable ruler. He was well-known for his strict justice, and remained faithful to the emperor of Delhi. Sujau-d din died in 1739, and was succeeded by his son, Sharfaraz Khan. He was devoid of ability and was soon displaced by Alivardi Khan, the governor of Behar. Alivardi withheld tribute from the emperor and ruled as an independent king. At this time Bengal suffered great misery owing to the repeated incursions of the Mahrattas, and Alivardi purchased peace by the cession of Orissa and an annual payment of 12 lakhs of rupees as Chauth (1751).

Sujau-d din.

Alivardi Khan troubled by the Mahrattas

Siraju-d daulla—Alivardi died in 1756, and was succeeded by his daughter's son Siraju-d daulla. Siraju-d daulla was an inexperienced young man of 24 when he ascended the throne, and is universally regarded as of vicious and wicked temperament. He soon quarrelled with the English and took their factory at Kashimbazar. He then marched against Calcutta which capitulated after a feeble resistance. Some of the English prisoners of the fort were confined in a small room during the night and many of

Siraj-ud daulla quarrels with the English, and takes Calcutta.

them died of suffocation. The event is known as the Black Hole Tragedy. The truth of this story has been doubted by many, but it is agreed on all hands that Siraju-d daulla 'was not personally and directly responsible for the atrocity.'

Black Hole Tragedy, a doubtful fact.

As soon as the news of these reverses reached Madras, Clive and admiral Watson started for Bengal, and re-occupied Calcutta without serious opposition (Jan. 1757).

Re-occupation of Calcutta.

The Battle of Palasi—About this time war broke out in Europe between the French and the English (1757). Clive and Watson immediately proceeded against the French settlement of Chandarnagar and captured it in spite of strong remonstrances from the Nawab. Soon after this the ministers of the Nawab conspired to depose him with the assistance of the English and place his commander-in-chief, Mir Jafar on the throne. Clive readily joined the conspiracy and on the 13th June, advanced towards Murshidabad with a force 3,000 strong. The Nawab marched with an army of 50,000 foot and 18,000 horse and the hostile parties met at Palasi (Plassey) on the bank of the Bhagirathi river. The traitor Mir Jafar deserted his master and stood aloof, and Clive gained an easy victory (June 23, 1757). Siraju-d daulla took to flight, but was captured and beheaded. Mir Jafar was placed on the throne of Bengal. But he was king in name only. The English became the virtual rulers of Bengal. As a reward for their services, they got a large sum of money and the zamindary right over the district now called '24 Parganahs'.

Conspiracy against the Nawab.

The Nawab defeated at Palasi.

Mir Jafar made the Nawab of Bengal.

The third Carnatic war and the end of the French Power—The virtual conquest of Bengal was followed by the extinction of the French power in the south. Although hostilities between the English and the French commenced with the capture of Chandarnagar in 1757, nothing important happened in the south till the arrival of the French Governor, Count Lally, in 1758. Lally attacked Fort St. David, which surrendered within a month. But Lally's efforts were not properly supported by the home authorities, whereas the English received constant support from England. The result was that the French were losing ground everywhere. At last Lally recalled Bussy from Hyderabad, and his departure destroyed the French influence in the Nizam's court. Clive sent an expedition from Bengal against Masulipatam and as soon as this town fell, the Nizam transferred his alliance to the British, and made over to them the territories hitherto enjoyed by the French.

Count Lally

The French lose influence in the Nizam's court.

Towards the close of 1759 Clive sent an able officer Colonel Eyre Coote, to take command of the British troops in the Carnatic. Coote defeated Lally at the decisive battle of Wandewash (Jan. 21, 1760), and captured the French posts one after another. At last Pondicherry fell in January, 1761. Hostilities terminated in 1763, but the French power vanished from India for ever. Pondicherry was returned to the French as a trading station, but its fortifications were destroyed,

Coote.

The English victory at Wandewash.

CHAPTER III.

The English in Bengal and Madras.

The English became the real masters of Bengal—With Mir Jafar as the nominal king on the throne, Clive ruled Bengal with a stern hand. In 1759 Shah Alam, heir-apparent to the throne of Delhi, together with the Nawab of Oudh, advanced upon Patna. The weak Mir Jafar wanted to pacify them with money, but Clive marched with a small army and routed the Mughal troops.

Mir Jafar, a weak Nawab.

But Mir Jafar, worthless though he was, grew discontent with the overpowering control of the British. He intrigued with the Dutch at Chinsura, but Clive forestalled his design, and the discomfited Dutch sued for peace. Shortly after this Clive sailed for England (Feb., 1760).

Clive sails for England.

Clive's departure was followed by a period of grave misrule. The servants of the Company, and even their native agents, oppressed the people and plundered the rich men at their will. The members of the council, with a few exceptions, were the worst offenders in this respect. The hopeless Nawab had his treasury depleted, but he was yet unable to satisfy the Council's demands. In consequence, he was removed from the throne, and his son-in-law, Mir Kasim, was put in his place (1760).

Misrule after Clive's departure.

Mir Kasim made Nawab.

Mir Kasim quarrels with the English—Mir Kasim was an able man, and determined to free himself from the yoke of the British. With this end

Mir Kasim seeks to gain independence.

in view, he removed his capital to Monghyr, privately drilled an army on the model of the English troops, and filled his treasury by rigorous economy and forced exactions. It was not long before a quarrel broke out with the English. The East India Company enjoyed certain trade privileges, notably exemption from duties in respect of trade in goods which were imported into or exported from Bengal by sea. But the Company's servants, and even their native agents, wrongfully claimed a right to carry on inland trade without paying duties which were realised from the Indian traders. The claim was wholly unjust and was exercised with great oppression. Unable to put a stop to these unreasonable demands, Mir Kasim removed the duties altogether, thus reducing the British to the same position as the other traders. That this was an eminently just measure, nobody could deny, but the British interests were hurt, and they grew furious. At last Ellis, the officer-in-charge of the English factory at Patna, seized the town. The Nawab could not tolerate this open defiance of his power, and imprisoned Ellis with his followers. The Council at Calcutta thereupon declared war on Mir Kasim. Two battles took place at Katwa and Gheria and the Nawab was defeated in both. Furious at these defeats, he massacred the prisoners at Patna. Soon after this he was defeated a third time at Udaynala near Monghyr, and fled to Sujau-d daulla, Nawab of Oudh. Sujau-d daulla gave protection to Mir Kasim and invaded Bengal, but was completely defeated by Major Munro at Baksar (Oct. 1764).

Quarrel about trade duties.

Ellis seizes Patna.

War breaks out.

Mir Kasim defeated.

Battle of Baksar.

Mir Jafar again proclaimed Nawab—As soon as war had broken out with Mir Kasim, the Calcutta Council had proclaimed Mir Jafar once more Nawab of Bengal. He died in January, 1765, and his son was proclaimed Nawab in his place. Soon after this Clive returned to Calcutta as governor, and immediately set about restoring order and good government in the country.

Clive returns as governor.

Clive's new arrangements—Clive made definite arrangements for the military defence of the country and assigned 53 lacs of rupees for the purpose. He concluded peace with Sujau-d daulla. The latter had to cede two districts, Corah and Allahabad, and pay 50 lacs for the expenses of war. Clive next made a settlement with Shah Alam, the Mughal emperor of Delhi and the nominal suzerain of Bengal. He made over Corah and Allahabad to the emperor, and agreed to pay him 26 lacs of rupees as the annual tribute of Bengal, Behar and Orissa. In return Shah Alam not only conferred the Dewani or revenue management of those three provinces upon the Company in perpetuity, but also granted them the whole of Northern Sarkars (1765).

Peace with the Nawab of Oudh.

Grant of the Dewani of Bengal, Behar and Orissa.

Dual Government—Hitherto the English enjoyed all the powers, but none of the responsibilities of the ruling authority in Bengal. This was disastrous for the country. Clive remedied it, not by boldly seizing upon the throne of Bengal—a step which would have surely aroused the discontent of the people and the jealousy of neighbouring powers—but by a clever arrangement, which left the old form intact,

but entirely changed it in substance. By the new arrangement, known as the system of Dual Government, the English collected the revenues, made necessary expenditure for the government, including payment of 26 lacs as imperial tribute and a further sum of 50 lacs as the pension of the Nawab, and kept the surplus revenues to themselves. As the military arrangement was also left in their own hands, they became virtually the head of both the civil and the military administration.

Clive's Reforms—Clive now turned his attention to the reforms in the administration of the Company's affairs. He at once stopped the great evil, against which Mir Kasim had cried in vain, by "forbidding the Company's servants to receive presents or to carry on private trade." To compensate them for the loss he proposed to distribute among them the profits of the trade in salt, of which the Company enjoyed the monopoly. But the authorities in England disapproved of this arrangement, and increased the salaries of the officers instead. Clive likewise re-organised the army and reformed the military administration. An extra payment, known as 'double batta', was made to the officers as a temporary grant after the Palasi. The officers came to regard this as a permanent addition to their salary. When Clive abolished it, they grew furious and resigned in a body. Clive handled the situation with tact and firmness, and order was restored.

Administrative reforms.

Military reforms

Clive, a military genius and able administrator—After these reforms Clive returned to England

(January, 1767). In spite of the clamours of his contemporaries, which ultimately led him to commit suicide, history has done justice to this wonderful genius, great alike in war and peace. His military genius saved the Company at a most critical situation, and his genius as an administrator laid the foundations of the British Empire in India. He showed coolness, tact, and courage in all his undertakings, and did his duty, fearless of consequences. His firm stand against the officers of the Company, in the face of enormous odds, extorts our unstinted admiration. It has been customary with some writers to emphasise his occasional lapses, such as forging the treaty with Umichand, and taking bribes from the Nawab, which by the way, were only too usual in the age in which he flourished. But when everything is fairly considered, Clive must be regarded as one of the greatest men that England has ever sent out to India. Any nation can feel proud of a son like Clive.

Clive, a great genius.

His coolness and courage.

His occasional lapses.

Misrule in Bengal—With the departure of Clive the old evils and abuses reappeared in an aggravated form. The officers of the Company were incapable and rapacious. Although the Company was nominally the Dewan, the actual administration was carried on by two Indian officers, Muhammad Reza Khan and Shitab Roy, and it was 'corrupt, extravagant and wholly without check or control.' The system of Double Government proved a failure, and the climax was reached in 1770, when a terrible famine devastated Bengal, and carried away nearly one-third of its entire population. The authorities in

Failure of Double Government.

Terrible famine in Bengal.

England now realised the true situation, and resolved to 'take on themselves the entire care and management of the revenues through the agency of their own servants.' For this purpose they appointed Warren Hastings governor of Bengal.

Warren Hastings.

First Mysore War—Affairs were as bad in Madras as in Bengal, and there the British met with a serious disaster.

Haidar Ali.

About the time when the Third Battle of Panipath decided the fate of the Mahrattas, a soldier of fortune named Haidar Nayak rose to power in Mysore. In 1766 he became the ruler of Mysore by deposing its Hindu Raja. Haidar Ali, as he was now called, soon extended the boundaries of the kingdom, at the expense of the Nizam and the Mahrattas, and came to be regarded as one of the great powers of the South.

Haidar defeats the English.

The hopelessly incompetent government of Madras soon involved themselves in a quarrel with Haidar Ali without making adequate preparations for the same. Haidar Ali had a complete triumph, and dictated the terms of treaty under the walls of Madras (1769). The English had never been so humiliated before an Indian power.

The English breaks the treaty with Haidar.

Under the terms of the treaty the English bound themselves to assist Haidar Ali in case he was attacked by the Mahrattas or the Nizam. But the Madras Government did not keep their promise. A year later, Haidar Ali was attacked by the Mahrattas, and implored for British help on the strength of the treaty. The English did nothing.

Haidar was worsted in the fight, but he never forgave or forgot the treachery of the British. The bitter animosity between the two powers, for which the Madras Government is solely responsible, continued for thirty years.

CHAPTER IV.

Warren Hastings.

Hastings' manifold reforms—Warren Hastings, who had already served in Bengal under Clive, assumed charge of the new administration in April, 1772. He removed Muhammad Reza Khan and Shitab Roy from their offices, and made new arrangements for the collection of revenue and administration of Civil and Criminal justice. He put up land revenue for auction, and offered the management to the highest bidder for a period of ive years. He also established a Civil and a Criminal Court in every district. The European Collector of revenue was in charge of the Civil Court while the Criminal Courts remained under native judges. Two final Courts of Appeal were established in Calcutta. *viz.*, Sadar Dewany Adalat for civil cases and Sadar Nizamat Adalat for criminal cases. The Governor presided over the former and a Muhammadan Judge over the latter. Headquarters of the Revenue Department were also removed from Murshidabad to Calcutta.

Removal of Reza Khan and Shitab Roy.

Establishment of Civil and Criminal Courts.

Financial difficulties—Hastings next turned his attention to the financial affairs. A huge debt had accumulated, the country was passing through acute distress as a result of the late famine and maladministration, and the authorities in England, themselves suffering from financial difficulties, were not in a position to help the Company.

Hastings adopts various measures to meet them—To relieve the situation Hastings adopted several measures of a questionable nature. It will be remembered that under the arrangements of 1765, Clive ceded the districts of Corah and Allahabad to the Emperor Shah Alam, and also agreed to pay him an annual tribute of 26 lacs of rupees. Hastings refused to fulfil these engagements on the ground that the Emperor had gone over to the Mahrattas, and had actually ceded those districts to them. He, therefore, stopped the payment of the annual tribute, and sold the two districts for fifty lacs of rupees to the Vizier of Oudh to whom it originally belonged (see *ante*). Hastings also reduced the allowance of the Nawab to one-half.

Tribute to Shah Alam stopped

Corah and Allahabad sold to the Nawab of Oudh.

Rohilla war—The Vizier of Oudh was anxious to annex Rohilcund. He asked for the assistance of English troops to achieve this object, and offered to pay 40 lacs of rupees in addition to the cost of troops. Hastings closed with the offer, and Rohilcund was conquered with the aid of a British army. These acts of Hastings have been severely condemned by many. He violated a solemn engagement, and deliberately hired British troops to ruin a friendly nation. But the main object of Hastings was fulfilled. In less than two years he cleared the debts and replenished his treasury.

Destruction of the Rohillas.

North's Regulating Act—About this time the system of government in the Indian territories of the Company was radically changed by a new Act of the English Parliament, known as North's Regulating

Terms of the Act.

Act (1773). By this act the government of the Indian territories was vested in a Governor-General and a Council of four members. The Governor of Bengal became Governor-General and President of this Council, and the Governors and Councils of Bombay and of Madras were made subordinate to it. A Supreme Court was also established in Calcutta with large powers to try the Company's servants. It consisted of a Chief Justice and three puisne Judges.

New Constitution formed.

Warren Hastings, the Governor of Bengal, became the first Governor-General under the new Act. Philip Francis, Colonel Monson, General Clavering and Richard Barwell were appointed members of the new Council. Among these only Barwell had some experience of Indian affairs; the other three, fresh from England, had their own notions of what was right and wrong, and they were quite different from those of Hastings. Hastings had, however, a friend in Sir Elijah Impey, the first Chief Justice of the new Supreme Court.

New Members denounce Hastings' actions.

Work of the new regime—The new *regime* began in 1774. From the very start the three new members denounced Hastings' actions in the past and his policy for the future. Irritations and altercations followed, and impaired the strength and efficiency of the Government.

Arrangement with Oudh.

The new members first reversed the policy of Hastings regarding Oudh. On the death of Nawab Sujau-d daulla, the Begums, his mother and widow, claimed a large portion of his treasures and the revenues of large estates. In the teeth of Hastings'

opposition the new members guaranteed the property to the Begums. They further compelled the new Nawab Asafu-d daulla to cede Benares, and increased the subsidy for the British troops maintained by him.

Benares acquired.

The avowed hostility of the new councillors encouraged personal accusations against the Governor-General. Charges of corruption poured in, the most notable of them being the one brought by a Brahmin named Nandakumar. Nandakumar charged Hastings with having accepted bribes, and produced documentary evidence in proof of his assertion. Hastings refused to give Nandakumar a hearing in the council, but the new councillors took up the cause of the latter. At last, Hastings also brought a charge of conspiracy against Nandakumar.

Accusations against Hastings.

Nandakumar charges Hastings with bribery

In the meanwhile a man named Mohan Prasad brought a charge of forgery against Nandakumar in the Supreme Court. Nandakumar was found guilty and condemned to death under the English law.

Counter-charge against Nandakumar.

The death of Nandakumar removed a grievous thorn in the flesh of Hastings. It is generally believed that it was Hastings who set up Mohan Prasad against Nandakumar, and secured the latter's conviction by means of his friendship with the Chief Justice. Both Hastings and Impey have been severely condemned for this by their contemporaries and later historians. On the other hand some of the modern writers are of opinion that they were both innocent in this matter.

Nandakumar condemned.

Responsibility of Hastings in the execution of Nandakumar

Another difficulty of the new constitution—
The struggle between Hastings and the new councillors

continued for a year more. The death of Monson in 1776, and of Clavering a year later, gave full and unrestricted powers to Hastings. But soon difficulties arose with the Supreme Court, created by Lord North's Regulating Act. "The Court claimed the right of hailing all cases before itself, and refused to recognise any superior authority.' Every citizen, including Company's servants, was liable to be dragged down to Calcutta on the most frivolous charge. The Governor-General at last asserted the authority of the Council, and refused to recognise the writs of the Court. The deadlock continued for some time till Hastings found a suitable remedy. He made Impey the head of the Sadar Dewany Adalat, with an extra emolument. Impey accepted the post, and all difficulties at once ceased. This measure has been generally regarded as an acceptance of bribe by Impey. It was violently denounced and set aside by the authorities at home.

Supreme Court in conflict with the council.

The difficulty averted by Hastings.

Hastings had shown wonderful patience, tact, and resourcefulness in handling difficulties at home. The same qualities were displayed in an equally remarkable degree in his dealings with the two most important powers in India, *viz*, Mysore and the Mahrattas.

The Mahrattas—The serious reverses at the Third Battle of Panipath (1761) checked, but by no means destroyed, the Mahratta power. Balaji Baji Rao died of a broken heart shortly after, and was succeeded by Madhava Rao, a boy of seventeen. The young Peshwa, however, proved a very able ruler, and

Madhava Rao, an able Peshwa.

restored the power and prestige of the Peshwa family to a very large extent. He twice defeated Haidar Ali, and compelled the Bhonsla to restore most of the territories he had seized. Raghunath Rao, the guardian and uncle of the young Peshwa, rebelled against him, but was defeated and pardoned.

Peshwa tries to regain his lost power.

Having settled affairs at home, the Peshwa made a bold bid for the lost empire in Hindusthan. He sent an army in 1769. The Rajputs and the Jats were defeated and compelled to pay tribute. The Mahrattas next captured Delhi, and replaced Shah Alam on the throne. They also occupied the whole of the Doab (*i.e.*, the land between the Ganges and the Jamuna), and were making preparations for conquering Oudh and Rohilcund, when they were recalled to the Deccan by the news of the death of Madhava Rao, who had breathed his last on the 18th November, 1772.

His death.

Disorders in the Mahratta State—The death of Madhava Rao was perhaps more fatal to the Mahratta Empire than even the reverses at Panipath. Disorder and disunion immediately followed, and sealed the fate of the Mahratta nation. Narain Rao, the younger brother of the late Peshwa, succeeded him (December, 1772), but was soon murdered in his own place by the orders of his uncle Raghunath Rao (August, 1773). The infamous Raghunath or Raghoba then declared himself as the Peshwa, but his plans were foiled by the birth of a posthumous son of Narain Rao, in April, 1774. Madhava Rao Narain, as the child was called, was now declared Peshwa, and the leading Mahratta

Narain Rao murdered by Raghunath Rao.

Madhava Rao Narain becomes Peshwa.

Nana Farnavis.

chiefs were divided into two rival factions, supporting the cause of either Raghunath Rao or the child Peshwa Madhava Rao Narain. The leading spirit in the latter party was a Brahmin called Nana Farnavis, the most consummate diplomat among the Mahrattas.

Raghunath seeks the help of the British.

Treaty of Surat—In an evil moment for the Mahrattas, Raghunath sought to strengthen his position by an alliance with the British. The Bombay Government offered to help him on condition of receiving the island of Salsette, the port of Bassein and the small islands contiguous to Bombay. Raghunath accepted these terms and concluded the Treaty of Surat (6th March, 1775). Of the leading Mahratta powers, Sindhia and Holkar joined the party of Madhava Rao Narain.

Treaty of Surat.

Council disapproves the treaty,

Treaty of Purandar—The war between the two factions led to no decisive result. In the meanwhile the whole question was being hotly discussed by the Councillors at Calcutta. By the Act of 1773 the Governors of Madras and Bombay were subordinated to the Governor-General-in-Council at Calcutta, and the Governor of Bombay had exceeded his powers by concluding the Treaty of Surat without the sanction of the Council. Hastings was willing to endorse the Treaty, as he thought it was now too late to retreat. But the new Councillors, who were opposed to his domestic policy, were no more disposed to favour his foreign policy. They set aside the Treaty of Surat and sent Colonel Upton to Poona to negotiate a treaty with the party of Madhava Rao Narain. Upton concluded the Treaty

of Purandar by which the English gained Salsette (1st March, 1776).

and concludes the treaty of Purandar.

Revival of hostilities—The Bombay Government was furious, and, far from honouring the new treaty, they gave an asylum to Raghunath Rao, in direct violation of its terms. Shortly after a despatch came from the Home authorities approving the Treaty of Surat. Raghunath Rao was now received at Bombay, and an adequate monthly allowance was made to him.

In the meanwhile dissensions had broken out among the Mahratta chiefs at Poona, and the Bombay Government sought to take advantage of them for restoring Raghunath to the Peshwaship. Hastings, left free to act as he chose by the death of Monson and Clavering, encouraged the idea, and the Bombay Government sent an English force against Poona (Dec. 1778).

Hastings in Power.

First Mahratta War—The British army had arrived within 20 miles of Poona, when they were opposed by a strong Mahratta force. The British immediately began to retreat, but were closely invested at Wargaon, and forced to accept the most humiliating terms. They gave up Raghoba and everything that they had hitherto obtained from the Mahrattas (17th January, 1779).

The convention of Wargaon.

As soon, however, as the British troops were safely back in Bombay, the disgraceful convention of Wargaon was disavowed, and fresh military preparations were undertaken to retrieve the disaster. Hastings took energetic measures, and an army

The convention disavowed.

Treaty with Gaekwar.

under Goddard, already on its way to Bombay from Bengal, quickly proceeded to Surat. Goddard concluded an offensive and defensive treaty with the Gaekwar (Jan, 1780), and captured Ahmadabad and Bassein, thanks to the inactivity of Sindhia and Holkar. Goddard next directed his march to Poona, but had to retreat with heavy losses. In the meantime Hastings had caused diversion by sending a detachment under Popham to invade Sindhia's territories in Hindusthan. Popham captured the impregnable fort of Gwalior. Thereupon Sindhia made a separate peace with the British, and also negotiated a treaty between the British and the Mahratta Government. By this treaty, concluded at Salbai (1782), the British had to restore all the conquests made by them since the treaty of Purandar, and Raghunath Rao was granted an annual allowance of 3 lacs of rupees a year.

Treaty with Sindhia.

Treaty of Salbai concludes the

Second Mysore War—Reference has already been made to the bitter hatred which Haidar Ali cherished against the British for their treachery. The Nizam also had good reason to complain of the bad faith on the part of the Madras Government. In consequence, when war broke out between England and France, and the British were involved in the disastrous Mahratta war in Bombay, the Nizam made a plan with Haidar Ali and the Bhonsla of Nagpur to attack simultaneously the British settlements in Madras and Bengal. The plan was well conceived, but was never carried out in full. Neither the Nizam nor the Bhonsla put his whole

Haidar enters into an alliance with the Nizam and Bhonsla.

heart in the work, for Hastings bought off the Bhonsla and pacified the Nizam by the cession of Guntur. The war was really carried on by Haidar Ali alone.

Haidar's power.

In spite of his early discomfitures in the hands of the Mahrattas, Haidar had retrieved his position by taking advantage of the internal discord of his enemy. He steadily enlarged his dominions till he became the master of nearly the whole of South Indian Plateau, south of the Krishna Besides, he commanded one of the finest armies that any Indian power possessed at that time.

The cause of the war.

The immediate cause of the quarrel was the French possession, named Mahe, on the west coast. As war had broken out between England and France, the English wanted to occupy it Haidar claimed that Mahe was under his protection, but his claims were ignored, and Mahe was captured. Shortly after this came Nizam's overtures for a joint attack. Haidar, an old man of eighty, at once took the field, and in 'July, 1780 the great invasion burst like a tornado upon the Carnatic.'

Haidar ravages the British territory.

Madras, ever ready to provoke, but never prepared to defend itself, felt the full weight of the terrible war. "For six weeks Haidar and his hordes swept the Carnatic with fire and sword, ravaging and pillaging almost to the gates of Madras." There was hardly any opposition at all, and Haidar completed his brilliant operations by cutting up a detachment under Baillie, which was coming from the north to join the main Madras army. Another

British army, 2000 strong, suffered the same fate in Tanjore at the hands of Haidar's son, Tipu.

As soon as the news of Haidar's invasion reached Bengal, Hastings sent Sir Eyre Coote to Madras. Coote gained some victories, and somewhat retrieved the position of the British, when the death of Haidar towards the close of 1782 relieved the tension.

Death of Haidar.

But the war was continued by Tipu Sultan, the son and successor of Haidar. At last, wearied of protracted hostilities, the Madras Government ignominiously sued for peace. After suffering a great deal of indignities, the British commissioners at last concluded the treaty of Mangalore on the basis of restitution of mutual conquests (1784).

Tipu Sultan.

The treaty of Mangalore

Thus the British power safely passed through a great crisis, and for this the main credit is due to the skill, energy and resourcefulness of Hastings. It was a great diplomatic triumph on his part to be able to detach Bhonsla and Nizam from the confederacy against the British, and to win over Sindhia to his side.

Hastings' part in the war.

Hastings tries to fill up his empty treasury—The long-drawn wars had drained the treasury and taxed the resources of Hastings to the utmost. He was thus forced to resort to expedients for obtaining money, which were not always above reproach, and sometimes decidedly harsh and arbitrary.

The Nawab of Oudh—He made a new arrangement with the Nawab of Oudh. By this an army of the Nawab was to be disciplined and controlled

New arrangement with Oudh.

by the British, and revenues of several districts were assigned to the latter for meeting the necessary expenditure. This was the thin end of the wedge by which Oudh was gradually converted into a dependent state. But Hastings should not be blamed for this as the Nawab's act was entirely voluntary.

Chait Singh—Hastings' next move for replenishing his treasury was more dubious in character. It will be remembered that one of the first acts of the new Council was to obtain the cession of the kingdom of Benares from the Nawab of Oudh. Chait Singh, the Raja of Benares, was regular in his payment of dues, and even met the demand for an extra contribution of five lacs a year. But Hastings further asked him to furnish a contingent of horse. The Raja was unable to provide it, and was fined fifty lacs of rupees for this supposed offence. If the demand was wholly unfair, it was enforced with a brutality, unheard of before. Hastings proceeded to Benares, and put the Raja under arrest in his own palace. No wonder that the Raja's soldiers were infuriated beyond measure, and cut up the detachment of Hastings. Hastings fled in hot haste to Chunar, and collected an army to quell the rebellion that had spread over the whole district. The rising was put down, and a new Raja was placed upon the throne. The unfortunate Chait Singh fled to Bundelkhand.

Unable to meet excessive demands.

Arrested.

Chait Singh takes to flight.

The Begums of Oudh—Hastings' next act was still more atrocious. The Begums of Oudh had

plenty of money, bequeathed by the late Nawab, and guaranteed by the British. When Hastings demanded the subsidies due from the Nawab, the latter pointed out that while his own treasury was empty, the Begums' coffers were full. Hastings thereupon not only ignored the British guarantee, but even forgot common decency, not to speak of western chivalry. He ordered the Nawab to take forcible possession of the estates and treasures of the Begums, and even went to the length of sending his own troops to enforce the demand. The Begums were treated with barbarous cruelty, with the full knowledge and sanction of Hastings, and a huge sum was taken from them.

Atrocious exactions from the Begums.

Hastings' guilt.

Effect of Hastings' actions—Seldom have the annals of the English in India been blackened by such a foul crime. A storm of indignation was raised in England by the news of these events. The Governor-General was ordered to reverse his acts against Chait Singh and the Begums. The hitherto docile Council rose against Hastings, and at last he tendered his resignation and left India in February, 1785

His resignation.

Pitt's India Act, 1784.—One of the reasons which hastened the resignation of Hastings was the passing of Pitt's Bill in 1784. Hastings was delighted at the rejection of the two Bills, introduced a year before by Fox, which proposed to transfer the controlling authority over the Government of India from the Company to a minister of the crown. But

Pitt's India Bill did not essentially differ from those of Fox. It placed the Company 'in direct and permanent subordination to a body representing the British Government.' This body was popularly known as the Board of Control, but it soon ceased to function, and the entire power was vested in its president. In reality, the President of the Board of Control exercised the supreme authority, while some nominal powers were still retained by the Company.

Powers of the Company transferred to the Crown.

Some other important changes were made by Pitt's Act and other Acts passed at the same time, chiefly with a view to remedy the admitted defects in the actual working of the constitution as framed by North's Regulating Act. The control of the Governor-General-in-Council over the minor Presidencies was enlarged, the jurisdiction of the Supreme Court was clearly defined, and the Governor-General was given the prerogative of over-ruling his Council, if necessary.

Other changes.

Last days of Hastings—After Hastings' return to England, charges were framed against him for his criminal acts during Indian administration. The more important charges were the destruction of the Rohillas, the treatment towards Chait Singh, and the spoliation of the Begums of Oudh. At last he was formally impeached by the House of Commons at the bar of the House of Lords. This impeachment has been memorable for the eloquent denunciations of Hastings by Burke, Sheridan and other great orators of the age. The trial continued for seven years, at the end of which

Hastings impeached,

but acquitted

Hastings was acquitted on all the charges (1795). Hastings lived for 23 years more, and died in 1818, at the advanced age of eighty-five.

Various opinions on it

Character of Hastings—Most diverse views have been entertained regarding the character of Warren Hastings. The orator Burke, the writer Macaulay, and the historian Mill have denounced him in unmeasurable terms, while some modern writers have exonerated him from all criminal charges, and have regarded him as the ablest of Indian rulers. Truth, as always happens, probably lies in the middle. Any one who carefully studies the annals of the period, cannot but admit that Hastings displayed in many of his transactions skill and statesmanship of a very high order. But for his resourcefulness, the political power and prestige of the British would most probably have sustained irreparable losses. He steered the ship of state safely at a most critical period, when the greatest military powers in India seemed to have risen against the British like one man. His indomitable energy, steady application, and intimate knowledge of Indian affairs alone enabled him to tide over the enormous difficulties by which he was confronted. He boldly faced and triumphed over dangers that would have overwhelmed a ruler of average ability.

Good points in his character.

Defects in his character.

But, on the other hand, it is impossible to overlook the failings of Hastings. He lacked those generous sentiments, without which a ruler, however able, can never become really great. He was so prepossessed with the welfare of his own state that

he was utterly callous to the suffering of others. Humane sentiments like kindness and chivalry had very little hold upon him, when they were incompatible with his policy. He seldom felt any scruple to adopt a diabolical measure when it suited his ends. The only redeeming feature is that the ends for which he strove were mostly considerations of public good rather than personal gain. The cruelties inflicted upon Chait Singh and the Begums of Oudh will for ever remain a blot on the character of Hastings.

Absence of humane sentiments.

CHAPTER V

Expansion of the British Empire.

(Cornwallis to Barlow).

Lord Cornwallis becomes Governor-General—After the departure of Hastings, Sir John Macpherson, the senior member of Council, officiated as Governor-General till the arrival of Lord Cornwallis in 1786. Macpherson had a bad record, and even the short period of his rule was marked by jobbery and corruption.

The Permanent Settlement—Cornwallis was a thoroughly honest man, and is well-known for the reforms he introduced in Indian administration, particularly in the system of land revenue. The measure which has made the name of Cornwallis ever memorable in Bengal is the Permanent Settlement. Ever since the beginning of the British rule, the problem of land-settlement caused the greatest difficulty. It required the most careful consideration, as the land-tax was the chief source of government revenue. Reference has been made to the system of Hastings by which land-tax was put up to auction, and a settlement was made with the highest bidder for a period of five years. The effect was ruinous: The temporary holder of the land wanted to make as much money as he could during his short tenure; he oppressed the poor tenants, and did nothing to effect

Old method of Land Settlement.

Its effect.

any permanent improvement in the land. Cornwallis accordingly made the Permanent Settlement with the Zamindars. By this the Zamindars were practically acknowledged as the proprietors of the soil, subject to the payment of an annual revenue, which was fixed for ever, and could not be increased. The Parmanent Settlement was introduced in Bengal and Behar in 1793, and in Benares two years later.

Provisions of the Permanent Settlement.

Criticism of the measure—The high hopes with which Cornwallis introduced the measure were only partly realised. It no doubt brought order in place of confusion, and gave stability to the government revenue. But it did not improve the condition of either the tenants or the landlords. The right of the tenants and other sub-holders of land was deliberately ignored, and they were placed under the tender mercies of the Zamindars. Further legislation, as we shall see, was needed to remedy this defect. Cornwallis hoped to establish a landed aristocracy, but within a few years of the introduction of the New Act, most of the great Zamindars were ruined or reduced to utter distress by the laws, which enabled the government to sell his lands by auction if the government revenues were not paid before due date. It is only at a much later period that the hopes of Cornwallis were realised in this respect.

Its good effects.

Its defects.

Tenants ignored.

Zamindars ruined.

But the chief defect of the scheme is that it has deprived the Government of a share in the increased value of land. The values of land have greatly increased during the last 140 years, but the Government cannot demand from the Zamindars a larger

Its chief defect, the loss of revenue.

amount than that fixed in 1793. The result is that the burden of taxation falls heavily upon other classes of people.

It must, however, be admitted, that with the introduction of the later Tenancy Acts remedying the defects of the Permanent Settlement in respect of tenants, the position of the latter has vastly improved.* The refreshing contrast which the peasantry of Bengal offers to those of the rest of India is the one great point in support of Lord Cornwallis' measure.

The later good effects of the measure.

Administrative reforms—The whole province was divided into a number of districts, which henceforth served as the unit of administration. Each district had a Civil Court under a British Judge, and four 'Provincial Courts of Appeal' were established, intervening between the District Courts and the Sadar Dewany Adalat of Calcutta.

Judicial reforms.

Four Courts of Circuit, each under two British Judges, were appointed for the administration of Criminal justice, while the Sadar Nizamat Adalat was placed under the Governor-General-in-Council.

Administrative reforms.

The Collectors were divested of all judicial functions. The judges of Civil Courts acted as Magistrates and had the control of the Police. Each district was divided into a number of Thanas (police-stations) with a Daroga over each.

Failure of Cornwallis—Cornwallis, however, followed the principle that the Indians should not

Its causes.

* Very important privileges were conferred on tenants by a new Tenancy Act passed in 1929.

be appointed to high posts. For this and other reasons his reforms were almost a complete failure. The whole country was infested with robbers, and life and property were extremely insecure. The Courts were heavily in arrears and 'for many years justice was almost denied.'

The state of the country.

The Mysore War—Cornwallis did not entertain a very friendly feeling towards Mysore or its king, and once described Tipu Sultan as mad and barbarian. His letters to the Nizam plainly indicated his attitude and exasperated Tipu Sultan. A war thus became inevitable. On December 29, 1789, Tipu attacked the froniter of Travancore, a state in alliance with the British. Cornwallis immediately declared war against Tipu, and formed an alliance with the Nizam and the Mahrattas against him. Lord Cornwallis took the command of the army and captured Bangalore. With the help of the allies he besieged Seringapatam, Tipu's capital, and forced him to come to terms. By the Treaty of Seringapatam, concluded in March, 1792, Tipu was compelled to pay 330 lakhs of Rupees, and to cede half of his dominions. Two sons of Tipu were given as hostages for the due fulfilment of the treaty. "The ceded districts were equally divided among the three allied powers. The British obtained Malabar, Coorg, Dindigul and Baramahal. The Nizam and the Mahrattas obtained several districts contiguous to their territories."

Cornwallis, hostile to Tipu.

Causes of the war.

Triple Alliance.

The treaty of Seringapatam.

Division of ceded territories.

Retirement of Cornwallis—The only other important event during Lord Cornwallis' regime was

Renewal of Company's Charter.

the renewal of the Charter of the East India Company in 1793 for a period of 20 years. Lord Cornwallis left India in 1793, and was succeeded by Sir John Shore.

Affairs of Oudh.

Sir John Shore—Asafu-d daulla, the Nawab of Oudh, died in 1797, and was succeeded by Vizier Ali. Shore set him aside on the ground that he was the son of a maid-servant, and placed Sadat Ali Khan on the throne of Oudh. A new treaty was concluded with the Nawab, who ceded Allahabad to the British.

Policy of Non-interference.

Its effect.

Sir John Shore was incompetent and inactive, and refused to interfere in the affairs of the Native States, even when the best interests of the British demanded such interference. In consequence of his policy of non-interference, the British lost a great deal of their prestige in India.

Growth of the Mahratta power.

The Mahrattas—Sir John's inactivity is best exemplified in the case of the war between the Mahrattas and the Nizam. Since the treaty of Salbai the Mahratta power gained in strength and prestige. The most outstanding figures among the Mahrattas were those of Mahadaji Sindhia and Nana Farnavis. Mahadaji Sindhia not only owned extensive territories in Northern India, but gained great advantage by having the titular emperor of Delhi under his control. He appointed M. de Boigne to drill his troops in European style, and was the only native ruler who possessed a regular army sufficiently disciplined to be pitted against the British troops. He defeated the Muhammadan and Rajput powers as well as Holkar. His growing power was

Mahadaji Sindhia

His army.

His growing power.

His death.

a cause of anxiety to the British, and on some occasions a conflict seemed inevitable. Mahadaji died in 1794, and was succeeded by Daulat Rao Sindhia, his grand-nephew and a boy of thirteen.

Daulat Rao Sindhia.

A year later died the famous Ahalya Bai of the Holkar dynasty, who efficiently managed the Indore State for nearly 30 years.

Death of Ahalya Bai.

At Poona, the head-quarters of the Mahratta power, Nana Farnavis, the astute politician, wielded the real power in the name of the young Peshwa, Madhava Rao Narain. He guided the affairs of the state with great ability, and raised the prestige of the Mahratta name. He joined Cornwallis in fighting against Tipu and obtained a third of the ceded territories, thereby extending the Mahratta frontier to the Tungabhadra river.

Nana Farnavis.

He fights against Tipu.

Fight between the Mahrattas and the Nizam—Nana Farnavis had the tact to bring about an alliance of all the leading Mahratta powers, including Sindhia and Holkar, to fight against the Nizam. The Nizam had been led to expect British help in such circumstances and loudly cried for help to Sir John Shore. The Governor-General, although well aware of the fate of the Nizam if left to himself, refused to interfere. The Nizam was ignominiously defeated at Kharda in 1795 and was almost reduced to a state of vassalage. The Policy of Nana Farnavis had a triumphant success.

Shore refuses to help the Nizam.

Confusion in the Mahratta State—But it was destined to be the last triumph, not only of Nana Farnavis but also of the great Mahratta powers. The young Peshwa, unable to bear the

Defeat of the Nizam.

Defeat of the Peshwa.

galling yoke imposed upon him by Nana Farnavis, committed suicide. Then followed intrigues after intrigues, in course of which Nana was once thrown into prison. At last Baji Rao II, a son of Raghoba, was recognised as Peshwa, in 1796, but the Mahratta power was hopelessly divided into hostile camps.

Baji Rao II. the new Peshwa.

His aggressive policy.

Lord Wellesley—Lord Wellesley, who succeeded Sir John Shore in 1798, abandoned the policy of non-interference adopted by the latter. He was vigorous and active, and set out with the deliberate policy of bringing all the Native States under British power. With this view he fromulated a new system known as the "Subsidiary Alliance". It practically meant an invitation to the native powers to surrender their independence to the British, on conditions of protection from foreign invasions, and guarantee of the existing dominions. Any ruler who would accept the alliance was to maintain a British army at his expense, or pay a subsidy for the same, and give up all rights of entering into negotiations with any foreign power, without the consent of the British.

The system of Subsidiary Alliance.

Its meaning.

The Nizam accepts the Alliance—The Nizam was not favourably disposed to the British for their failure to come to his aid in 1795, and organised an army with the help of French officers. Wellesley, however, succeeded in inducing the Nizam to accept the Subsidiary Alliance, and the force organised by the French officers was disbanded. The name of the Nizam thus vanished out of the list of independent native rulers.

The Nizam ceases to be an independent chief.

The Last Mysore War—Next came the turn of Tipu. The son of Haidar Ali, however, refused

to be a bond-slave of the British, and sought to strengthen his position by an alliance with the French. War was accordingly declared against him on February 22, 1799. British troops simultaneously advanced against Mysore from Bombay and Madras, and the capital Seringapatam was stormed on May 4. Tipu fell fighting bravely in its defence.

Defeat and death of Tipu.

Character of Tipu Tipu's character has been unduly blackened by historians. He was brave and energetic, and free from many of the vices which degraded the rulers of the age. His character was marked by a spirit of sturdy independence. It is a matter of common knowledge, that if he chose, he could have enjoyed his kingdom as a subordinate chief under the British, as so many other rulers did before and after him. But he would never listen to any such proposal It would be difficult to name a single Indian ruler of that age, who would have preferred death and downfall of his family to dependence under the British. Tipu kept himself in touch with the current of European events, and was even in communication with Napoleon. In this respect also he was far ahead of his age. But with all his virtues he was not a statesman, and that mainly caused his downfall. He was very popular with his subjects and his memory is still cherished with affection by millions of people in Mysore.

His remarkable personality.

Spirit of independence.

Knowledge of European affairs.

Lack of statesmanship.

The fate of Mysore—The central portion of the kingdom of Mysore was made over to the Hindu ruling family from whom Haidar Ali had secured it. It became virtually a dependent state under the

British. The rest was divided between the English and the Nizam. Nizam's share was, however, soon transferred to the British for payment of the subsidiary force. As the Hindu Raja of Mysore was a child, the entire kingdom was for the time being placed under British protection.

Tanjore and Surat.

Wellesley's annexation—Wellesley seized every opportunity to bring the Native States under the direct rule of the British. The Raja of Tanjore and the Nawab of Surat were set aside on a pension, and their territories were annexed to the British dominions (1799). The Nawab of the Carnatic was accused of treasonable correspondence with Tipu, and the Carnatic was placed under British administration (1801). But the most high-handed act of Wellesley was in regard to Oudh. On the plea of misgovernment, which was undoubtedly true to a great extent, he forced the unhappy Nawab to cede to the British some of his richest districts including a part of the Doab (*i.e.* the territory between the Ganges and the Jumna), and the present Gorakhpur and Rohilkhand Divisions (1801).

Carnatic.

Portion of Oudh.

Indian troops sent to Egypt.

Wellesley's foreign policy—England was at that time engaged in a life and death struggle with Napoleon Bonaparte of France. An Indian contingent was sent to Egypt to take part in that gigantic struggle, and Wellesley occupied the French, Portuguese and Dutch possessions in India. He also sent an embassy to Persia under Captain Malcolm, which achieved important results.

Embassy to Persia

The Mahratta affairs—The anarchy and confu-

sion which set in the Peshwa's state since the death of Madhava Rao Narain, has been related before. Nana Farnavis died in 1800, and, 'with him departed all the wisdom and moderation of the Mahratta government.' The Peshwa Baji Rao II was one of the worst possible rulers. Daulat Rao Sindhia was young and inexperienced, and Jaswant Rao Holkar, while possessing courage and bravery, was devoid of statesmanship. The death, within six years, of three important leaders like Mahadaji Sindhia, Ahalya Bai and Nana Farnavis was the greatest calamity that could befall the Mahrattas.

Death of Nana Farnavis.

Lack of suitable leaders.

The Peshwa accepts the British suzerainty— The anarchy, intrigues and civil wars led to incalculable sufferings of the poor people. The matter was brought to a head on October 25, 1802, when a pitched battle was fought near the capital city of Poona, and Jaswant Rao Holkar obtained a complete victory over the united forces of Peshwa Baji Rao II, and Daulat Rao Sindhia. The Peshwa immediately fled and sought the protection of the British. Wellesley received him with open arms and induced him to accept the Subsidiary Alliance. The Peshwa accordingly signed the treaty of Bassein on Dec. 31, 1802. The chief of the proud Mahrattas thus accepted the suzerainty of the British. Baji Rao was thereupon, restored to the throne with the help of the British army. But the Mahratta chiefs refused to accept the treaty of Bassein. Even the Peshwa himself repented of his folly, and looked for an

The Civil war and the defeat of the Peshwa.

The Peshwa seeks the British protection,

and accepts the Subsidiary Alliance.

Treaty of Bassein.

opportunity to rid himself of the British yoke.

The vacillating policy of the Mahratta chiefs—Unfortunately the Mahratta chiefs, although concurring in a general desire to thwart the British designs, could not follow a concerted policy. Holkar refused to join Sindhia and the Bhonsla Raja of Berar, and retired to Malwa. Even Sindhia and the Raja of Berar could not formulate a definite policy. Wellesley tried to come to terms with them, but failed. Accordingly war was declared against them in August 1803.

Outbreak of war.

The Second Mahratta War—War was simultaneously carried on both in the Deccan and Hindusthan. In the Deccan, the chief command was entrusted to Sir Arthur Wellesley, the brother of the Governor-General and the future Duke of Wellington. Sindhia's forces were completely defeated at Assaye (Sept. 20, 1803), and those of Bhonsla at Argaon (Nov. 29, 1803). In north India, General (afterwards Lord) Lake captured Delhi and Agra, and defeated Sindhia's army at Laswari (Oct. 31, 1803). Daulat Rao Sindhia and the Bhonsla chief of Berar were thus completely defeated and accepted Subsidiary Alliance (1803), by the treaties of Surji Arjungaon and Deogaon. Both ceded important territories. The British gained Doab and other districts north of the Chambal from Sindhia, and Katak from Bhonsla. Berar and Ahmadnagar were handed over to the Nizam.

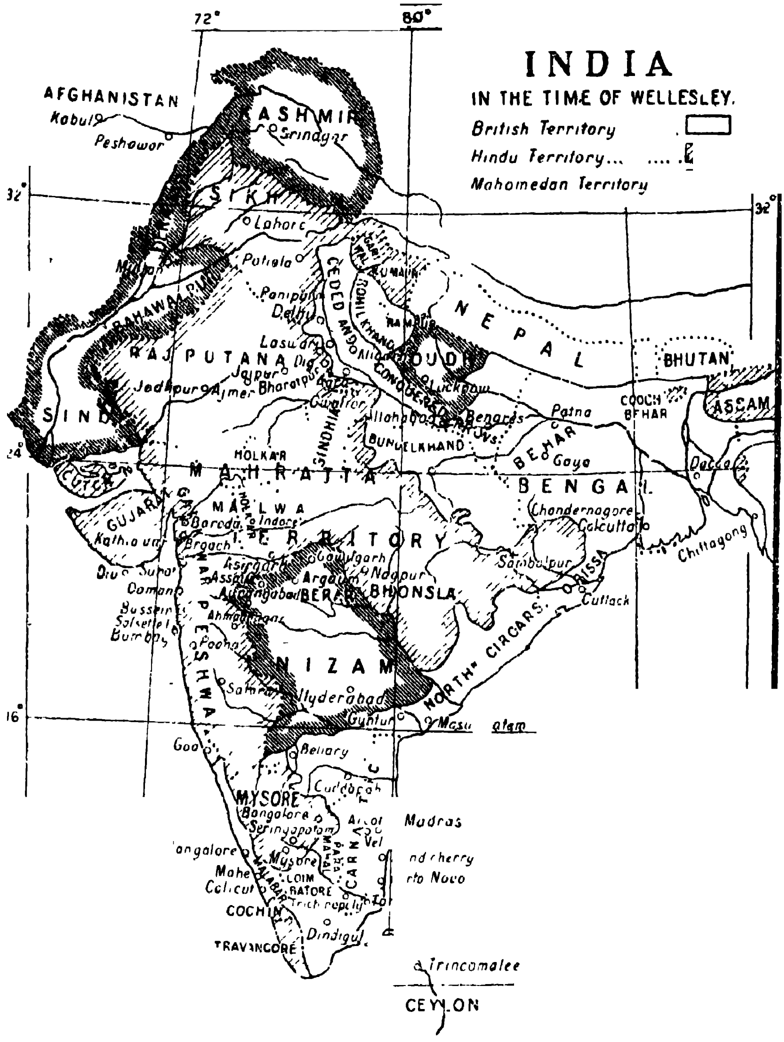
The battles of Assaye,

Argaon,

and Laswari.

Sindhia and Bhonsla accept the Subsidiary Alliance.

The foolish Holkar who kept aloof at the critical



DRAWN BY R. N. DHAR

moment, now joined the war. He began with brilliant success against a British detachment under Col. Monson, but was soon defeated with heavy loss at the battle of Deeg (Nov. 1804), and fled towards the Punjab. Lake then besieged the fort of Bharatpur, as its king had joined Holkar, but failed to take it, and suffered serious losses. A treaty was, however, soon arranged with the king of Bharatpur.

Defeat and flight of Holkar.

The English reverses at Bharatpur.

Recall of Wellesley—The brilliant victories of Wellesley were not properly appreciated at home. The expenses of the war were a heavy burden, and the Home authorities accordingly disliked the aggressive policy of the Governor-General. There were, besides, many other reasons for the unpopularity of Wellesley with the authorities. Among these may be mentioned Wellesley's habitual disregard of their orders, and the appointment of his brothers to high posts. As soon as the news of Monson's disaster reached England, Wellesley was recalled.

Wellesley's unpopularity in England.

Its causes.

Wellesley's character—By destroying the power of Mysore, the Nizam and the Mahrattas, Wellesley made the British power paramount in India. But by an irony of fate, the promoters of British empire in India were not destined to be rewarded with a proper recognition of their merit. Hastings was impeached, and Wellesley narrowly escaped the same fate. Whatever we may think of the technical irregularities and ambitious policy of Wellesley, we cannot but admire his energy, ability and statesmanship, which were undoubtedly of a very high order. He acted sometimes with a high hand,

His high qualities.

but all his actions were directed to the one object of his life—the expansion of the British empire in India. He did not choose to play a waiting game, but boldly asserted what he rightly conceived to be the only logical end of the British policy in India. Great as a statesman, and equally great, if not greater, as a practical administrator, Wellesley will ever be remembered as one of the greatest Governors-General in India. Amid his various wars and other pre-occupations, Wellesley found time to elaborate a judicious policy regarding the training of European officers in India, and established the Fort William College in Calcutta. It was in pursuance of the policy laid down by him, that the East India College was established at Haileybury near Hertford, in 1809, for giving a suitable training to the European Civil Servants of India.

His bold policy.

Measures for training the officers of the Company.

Lord Cornwallis—Lord Cornwallis was sent a second time with the avowed object of restoring peace. He was old and infirm, and died within three months. He reversed the policy of Wellesley and renounced many advantages which the British had gained in the late war.

Reverses the policy of Wellesley.

Sir George Barlow—Sir George Barlow, the senior member of the Council, acted as the Governor-General after the death of Cornwallis and continued his policy. Barlow's actions were characterised by meanness and pusillanimity. The Holkar was defeated by Lord Lake, and brought to bay on the banks of the Bias, but Barlow restored his territories, and the Rajput princes who helped the British were

Treaty with Holkar.

left at his mercy. The only other notable event is the out-break of mutiny among the troops at Vellore, which was soon put down. The relatives of Tipu Sultan, stationed at Vellore, were suspected of complicity with the mutineers, and were accordingly removed to Calcutta. Mutiny at Vellore.

CHAPTER VI.

Consolidation of the British Empire.

(Minto to Sir Charles Metcalfe)

The rise of the Sikhs as a great power.

Lord Minto—The new Governor-General arrived in Calcutta on July 31, 1807. He was a veteran politician and steered a middle course between the 'forward policy' of Wellesley, and the 'policy of non-interference', pursued by Cornwallis and Barlow.

Career of Ranjit Singh.

Ranjit Singh—About this time the Sikhs in the Punjab became a great military power under their able leader Raja Ranjit Singh. Ranjit was a self-made man, and had a remarkable career. His father died when he was a boy of twelve, but the intrepid lad got the possession of Lahore in 1799, and Amritsar in 1802. He got the title of Raja from Zaman Shah, ruler of Kabul, and soon became the master of the whole of the Punjab to the west of the Sutlej. The Sikh chiefs to the east of the Sutlej were quarrelling among themselves, and, on the invitation of one of them, Ranjit Singh crossed the river and occupied Ludhiana (1806). But the Sikh chiefs soon appealed to Lord Minto for protection against Ranjit Singh. The Governor-General sent Charles Metcalfe as an envoy to the court of Ranjit, and a 'perpetual amity' was established between the British Government and Ranjit Singh by the treaty of Amritsar (1809). By this treaty Raja Ranjit Singh agreed not to interfere with the Sikh chiefs to the east of the Sutlej, who virtually

Alliance between Ranjit Singh and the British.

became dependent on the British. Thus without any blood-shed the British frontier was extended from the Jumna to the Sutlej.

Two minor rebellions—Among other events of Lord Minto's administration may be mentioned the rebellion of the native state of Travancore, and of the European officers of the Madras army. Both were easily suppressed.

Minto's foreign policy—England was still involved in the Napoleonic war, and Lord Minto carried out the policy of the British Ministry by capturing the French and the Dutch islands in the Indian Ocean. The French islands of Bourbon and Mauritius and the Dutch Settlements in the Spice Islands were taken in 1810, while Batavia, the capital of Dutch Java, fell in 1811. But Java and Bourbon were afterwards restored. In order to counteract the diplomacy of Napoleon who was intriguing with the Asiatic nations against England, Minto sent an embassy to Persia, and another to Afghanistan. None of these, however, produced any important political result.

Capture of the French and the Dutch islands.

Renewal of Charter—The Charter of the East India Company was again renewed for twenty years in 1813. But the Company lost its monopoly of the Indian trade, though it retained its nominal share in the administration of its Indian territories.

Loss of Company's monopoly of trade.

Marquess of Hastings—Lord Moira, better known by his later title, the Marquess of Hastings succeeded Minto as Governor-General in 1813. His administration, which lasted a little over nine years, is

chiefly remarkable for his wars with the native powers.

The Gurkhas.

Nepal War—A tribe of hill-men, called the Gurkhas, had occupied the Nepal Valley in 1768, and was not ruling over the entire hill-region of the lower Himalayas, from the Punjab to Bhutan. The Gurkhas frequently raided British territories, and Lord Hastings accordingly declared war against them in 1814.

Cause of the war.

The Governor-General himself took the command of the army, but the early operations proved a failure owing to the incompetence of the generals. The success of the Gurkhas was, however, short-lived. General Ochterlony marched against the capital city, and forced the Gurkhas to come to terms. By the Treaty of Sagauli (1816), the Nepal Government agreed to surrender Garhwal, Kumaun and most of the Terai lands, withdraw from Sikim, and accept a British Resident at their capital city Kathmandu. Peace with Nepal has remained unbroken ever since, and the Gurkha regiments are now an important part of the British army.

Treaty of Sagauli.

Its provisions

Pindaris—Hopeless anarchy and confusion prevailed in Central India at this time. Organised bands of robbers, among whom the Pindaris were the most notorious, harried and plundered the land with immunity, and committed incredible atrocities. The Pindaris consisted of people of all descriptions, and of all religious sects, bound together only by the common motive of plunder. Bands of

Organised bands of robbers.

Pathans and Mahrattas also perpetrated organised robbery, attended with horrible cruelties.

Emboldened by their successes, the Pindaris began to ravage British territories. Tales of their horrible cruelties roused the British Government to action. It was well-knewn that these hordes of Pathans and Pindaris were backed by the Mahratta chiefs. Lord Hastings, therefore, opened negotiations with the Bhonsla chief of Nagpur, and concluded a subsidiary treaty with him. Alliances were also formed with the rulers of Bhopal, Udaipur, Jodhpur and Kothah. Lord Hastings then marched with a large army, and practically annihilated all the Pindari bands (1818). Of the three great Pindari leaders, one committed suicide, another was devoured by a tiger while flying through a jungle, and the third, Karim Khan, was settled in the Basti district. The Pathan chief Amir Khan was granted the principality of Tonk. Thus India was relieved of one of the most terrible evils.

Pindaris routed by Lord Hastings.

Fate of the Pindari leaders.

The Third Mahratta War—Lord Hastings was soon involved in a Mahratta War. The Peshwa was chafing at his miserable position of dependence under the British. By a new treaty (1817), he was compelled to cede the province of Konkan and surrender other strongholds. The cup of misery was now full to the brim, and in November, 1817, the Peshwa attacked the British Resident at Kirkee with about 26,000 men. The British force did not exceed three thousand men, but they forced the Peshwa to retire with heavy losses, and as soon as

The cause of the war.

The British defeat the Peshwa.

re-inforcements came, they occupied Poona. The Peshwa's army was again defeated at Ashti (Feb. 1818).

the Bhonsla,

The example of the Peshwa was followed by Apa Sahib Bhonsla and with similar results. The tiny British force defeated the Mahratta host at Sitabaldi and Nagpur, and totally routed them (Nov.-Dec. 1817).

and the Holkar.

War also broke out with Holkar. The British army gained a complete victory at Mahidpur, and Holkar at once yielded (Dec. 1817).

Deposition of the Bhonsla.

Abolition of the Peshwaship.

Satara.

Result of the War—Both the Peshwa and Apa Sahib surrendered to the British. Apa Sahib was deposed, and his dominions lying to the north of the Narmada were annexed by the British. A new Raja ruled over the rest under British control. The Peshwa received more generous treatment. He was allowed to retire to Bithur, near Cawnpur, and a pension of 8 lacs was settled upon him. But the office of the Peshwa was abolished, and his territories were annexed to the British dominions. A descendant of Shivaji was allowed to rule over the small principality of Satara under British control.

Hastings completes the task of Wellesley.

Capture of Singapore.

Estimate of the work of Lord Hastings—Partly by conquest, and partly by negotiations Lord Hastings completed the task of Lord Wellesley by bringing nearly the whole of India under British control. Excepting the Punjab and Nepal there was hardly any Indian state which could claim complete independence. Among other important events during Lord Hastings' rule, may be mentioned the capture of Singapore, which was destined to be an important naval base at no distant date.

Resignation of Lord Hastings—Like his illustrious predecessors, Warren Hastings and Lord Wellesley, Lord Hastings left India in disgrace. A vote of censure was passed upon him by the Home authorities in connection with the notorious transactions of the banking house of Palmer & Co. He tendered resignation, and made over charge to Mr. Adam, the senior member of the Council, in January, 1823.

Lord Hastings censured.

Lord Amherst—Lord Amherst, the next Governor-General, took over charge in August, 1823. The chief event during his rule was the war with Burma. The Burmese had conquered Manipur and Assam, and, flushed with success, planned to expel the British from Bengal. Early in 1824 the Burmese troops invaded British territory. The British troops drove away the Burmese from Assam and secured the frontiers of Bengal. But an invasion of Arakan ended in failure, and led to a mutiny of native troops who refused to cross the sea for fear of the loss of caste. Lord Amherst also sent an army by sea, employing steam-ships for the first time in war in Indian waters. Rangoon was easily occupied, but there was enormous loss of men and money, as the country was unknown, and the military preparations were defective. The Burmese Government now recalled its army from Arakan to oppose the British troops. The Burmese troops gained some successes at first, but the death of their general by a chance shot dispersed the whole army, and the British reached within a few miles of the capital. At last the king

The Burmese War.

The British occupy Rangoon.

Treaty of Yandabo.

of Burma accepted the terms of the British. By the Treaty of Yandabo (1826), he ceded Assam, Arakan, and the coast of Tenasserim, including a portion of Martaban. He also agreed to pay a crore of Rupees, and a British Resident was appointed at his court.

Bharatpur war.

A cousin of the king of Bharatpur, emboldened partly by the impregnable character of the fort, and partly by the ill-success of the British during the early stage of the Burmese war, usurped the throne, and defied the authority of the British Government. But Bharatpur was stormed in 1826, and the nominee of the British Government was reinstated.

Resignation of Lord Amherst.

Lord Amherst resigned owing to certain domestic reasons, and made over charge to Mr. Bayley, the senior member of the council, in March, 1828.

Lord William Bentinck—Lord William Bentinck, the next Governor-General, did not achieve any brilliant victories, but has earned an undying fame by his notable reforms. The chief among these was the abolition of the "Sati". According to a long-standing custom among the Hindus, the wife of a man, who had just died, used to burn herself along with her husband. Sometimes she was forced to do so by her relatives. Cases are on record, where the unwilling victim jumped out of fire, but her half-burnt body was forcibly thrown back into it. This cruel and revolting practice was stopped by legislation.

Abolition of the Sati rite.

Extirpation of the Thugs—Bentinck also conferred an everlasting benefit by extirpating the bands of robbers, called the Thugs. For

years, the Thugs had carried on a regular trade in murder. They went out in disguise, mixed with travellers, and robbed and strangled them whenever they found an opportunity. Regular bands of Thugs haunted different parts of India, and became a veritable terror of the people. Bentinck, with the help of a very able official, Sir William Sleeman, completely destroyed the organisation of the Thugs.

Peculiar ways of the Thugs.

Reclamation of Wild Tribes—Bentinck also tried to bring some primitive barbarous tribes within the pale of civilisation. The Khonds of Madras, who used to offer human sacrifices to their goddess, and the Kols of Bengal, may be mentioned as instances. Both these tribes gradually imbibed elements of civilisation under his benign arrangements.

Khonds and Kols.

Appointment of Indians to higher posts—Prompted by the same noble motive which led to the above reforms, Bentinck laid down the policy of employing Indians in the high judicial and executive posts. When the Charter of the East India Company was renewed in 1833, it was emphatically declared that no Indian shall be disabled from holding any place, office or employment under the Company.

Renewal of the Charter.

Provision for higher Education—Bentinck prepared the way for the fulfilment of this policy by making provision for higher education in India. A keen controversy arose between the 'Anglicists' and the 'Orientalists' as to the character of this education. The former desired 'the promotion of European literature and science' alone, while the latter advanced the claims of Oriental literature like

Oriental *Vs* Western Education.

Macaulay.

Sanskrit and Arabic. Macaulay, the leader of the Anglicists, however, carried the day, and the Government wisely decided in favour of English education. Provision was at once made for imparting higher education through the medium of English, and a Medical College was established in Calcutta (1835). The far-reaching results of the introduction of education on Western lines are now appreciated in full, and will be discussed elsewhere.

Establishment of the Medical College.

Bentinck also promoted the growth of Vernaculars, by substituting them as the court language for Persian.

Vernacular adopted as the court language.

Other Measures—Bentinck strictly enforced economy in all branches of administration and reduced the military expenditure. He increased the revenue by the new 'Settlement' in the North-Western Provinces, and various other judicious measures. Bentinck sought to remove the difficulties created by the reforms of Cornwallis (see p. 245). He abolished Provincial courts of Appeal and the Courts of Circuit. Instead, he appointed a Sessions Judge in each district and a Commissioner over several districts. He also created the posts of Joint Magistrates and Deputy collectors.

Annexations—Bentinck annexed the petty states of Cachar, Jaintia (North-east of Sylhet) and Coorg. The Raja of Mysore ruled badly, and his subjects broke out into rebellion. Thereupon Bentinck availed himself of the rights conferred by the Treaty of 1799 and placed Mysore under British administration (1831).

Mysore placed under British administration.

New Charter Act—Reference has already been made to the renewal of the Charter of the East India Company in 1833. By this the Company was forced to give up its China trade, the last vestige of its commercial character, and became only a body of administrators. Several changes were made in the Government of India. The Law member was added as the fourth member of the Council, and the name 'Governor-General of India-in-Council' was substituted for 'Governor-General of Bengal-in-Council.' The Government of India was also given the power to legislate, by means of formal Acts, for the whole of India.

Changes in the Government of India.

Estimate of Bentinck's rule—Lord Bentinck retired in 1835. His rule was a brilliant illustration of the famous saying of the English poet, that 'peace hath her victories no less than those of war.' Bentinck did not achieve any military conquest, but his reforms of long-standing abuses and the introduction of Western learning were far more glorious than any military victory could be. Macaulay has truly remarked in the epitaph engraved on the statue of Lord Bentinck, that 'he never forgot that the end of government is the welfare of the governed.' Even to-day the Indians 'cherish, with veneration and gratitude, the memory of his wise, upright, and paternal administration.'

Bentinck, a great reformer.

His popularity.

Sir Charles Metcalfe—Bentinck was succeeded by Sir Charles Metcalfe. The chief event of his rule was the removal of all restrictions upon the native press. As early as 1799, a censorship was instituted,

but Lord Hastings abolished it, and instead, laid down rules prohibiting the discussion of certain matters. This restriction, too, was done away with by Metcalfe. (His policy was, however, disapproved by the Home authorities, and Metcalfe resigned. His rule lasted for only a year.)

CHAPTER VII.

The Final Triumph.

(Auckland to Dalhousie).

Lord Auckland—The next Governor-General Auckland began by introducing reforms in various branches of administration. But he was induced to pursue the fatal policy of coercing Afghanistan, which brought the greatest disaster upon the British arms. This policy was really the outcome of the anti-Russian policy of the Home Government. Palmerston, the Foreign Secretary, was anxiously watching the rapid progress of Russian power in Asia, and particularly the influence of that power in Persia and Afghanistan. Although Afghanistan was not yet a frontier state of India, the Sikh state of the Punjab having intervened between it and the British territories, Auckland was directed to counteract the progress of Russian influence in that quarter.

His Afghan policy, an outcome of alarm at the growth of Russian power.

Shah Shuja, the king of Kabul and the grandson of Ahmed Shah Durrani, was driven out of his kingdom in 1809 and settled at Ludhiana. In 1826, Kabul and Ghazni came into the possession of Dost Muhammad Khan. Shah Shuja failed in his attempt to recover his kingdom, and returned to Ludhiana.

Dost Muhammad becomes ruler of Kabul.

Lord Auckland sent a mission to Dost Muhammad who asked for Peshawar as the price of his alliance with the British. As Lord Auckland dared not quarrel with Ranjit Singh, in whose possession

Futile negotiation with Dost Muhammad.

Peshawar was, negotiations with Dost Muhammad broke down.

The Afghan War—Auckland now planned to restore the fugitive Shah Shuja to the throne of Kabul, and thereby establish British ascendancy in that kingdom. Shah Shuja was accordingly sent with an army to Afghanistan by the way of the Bolan pass. The plan of campaign was hopelessly bad, and the commanding officers, mostly worthless. Still fortune favoured the British arms at the beginning. Ghazni was stormed, Dost Muhammad fled, and Shah Shuja was installed on the throne of Kabul (1839). Dost Muhammad surrendered, and was brought to Calcutta (1840).

Triumph of the British.

Auckland now left 10,000 troops in Afghanistan, and the rest was recalled to India. Everything appeared quiet. But the new king was universally unpopular, and there was hopeless inefficiency and lack of discipline in the army of occupation. Revolt broke out in all directions. In December, 1841, Muhammad Akbar, son of Dost Muhammad, murdered a British officer. Instead of avenging this foul murder, the British general opened negotiations, and concluded a treaty. On the 6th January, 1842, the British army, consisting of 4,500 troops, and 12,000 followers started for Jalalabad. But the Afghans pursued them and the retreat of the British ended in a veritable disaster. Only one man reached Jalalabad; the rest had perished in the way.

Perilous position of the British army of occupation.

Disastrous retreat of the British army.

Lord Ellenborough—Shortly after this great disaster Auckland retired, and Lord Ellenborough

Further reverses.

was appointed in his place. Jalalabad held out, but the British force at Ghazni surrendered, and Shah Shuja was murdered.

The British forces from Kandahar and Jalalabad now marched upon Kabul. After blowing up the great Bazaar, and rescuing the English prisoners, they returned to Peshawar. Having thus vindicated the British honour, Ellenborough pursued the policy of non-interference in the matters of Afghanistan, and unconditionally restored Dost Muhammad to the throne of Kabul.

Afghanistan, left alone.

Annexation of Sind—The province of Sind was ruled over by Baluchi chiefs called Amirs. As early as 1809, Lord Minto concluded a treaty with them 'establishing eternal friendship', and it was renewed in 1820. When war broke out with Afghanistan, the British force occupied several important places in Sind, in direct violation of the above treaties as well as of others concluded in 1832. Not content with this, Auckland forced the Amirs to give up their independence, and accept a Subsidiary Alliance, in 1839. But even this was not enough. Lord Ellenborough provoked a war with the Amirs in order that he might annex the province. Sir Charles Napier was sent to Sind as the representative of the Governor-General, and by his high-handed acts, 'goaded the Baluchis into making an attack on the residence of Colonel Outram.' War was accordingly declared and the Amirs were defeated at Miani and Dabo (1843). Sind was annexed and the Amirs were exiled. The whole

Old alliance with Sind.

The chiefs of Sind forced to accept the British suzerainty

Ellenborough provokes a war.

The British victories.

Sind annexed.

Ellenborough's action condemned.

proceedings are discreditable, and were solely inspired by the desire of possessing control over the Lower Indus. The Home authorities condemned the action but did not reverse it.

Gwalior war—The death of Jankaji Sindhia in 1843 was followed by a period of anarchy and confusion. The powerful army, 40,000 strong, lacked in discipline, and was a great danger to neighbouring states. Lord Ellenborough accordingly sent an army to bring them under control. The Gwalior army was defeated in the battles of Maharajpur and Paniar (1843). The unruly troops were disbanded, and new arrangements were made with the state.

Sindhia's army defeated.

Recall of Ellenborough—Lord Ellenborough passed a law, abolishing slavery in India, and introduced other measures of reform, such as the appointment of Deputy Magistrates. But he incurred the displeasure of the Court of Directors by his arrogant manners and aggressive policy, and was accordingly recalled by them (1844).

Abolition of slavery

Lord Hardinge—Sir Henry (afterwards Lord) Hardinge, the new Governor-General, was involved in a war with the Sikhs shortly after his arrival. The Sikhs had been gradually rising in power and importance under the able guidance of Ranjit Singh. When that able ruler died in 1839, the whole of the Punjab from the Indus to the Sutlej, together with Peshawar, Kangra and Kashmir, formed a consolidated territory. The chief strength of the state, however, lay in its powerful army, the Sikh Khalsa, wonderfully organised by Ranjit Singh.

Rise of Sikhs under Ranjit Singh.

The Khalsa.

The death of Ranjit Singh was followed by a period of anarchy and confusion. His sons, both real and pretended, were hopelessly weak, and soon fell victims to party intrigues. For six years there was hardly any machinery of government, with the result that the powerful Khalsa became unruly and dictatorial. At last Dulip Singh, a boy of five, was placed on the throne by the army. He is usually regarded as a son of Ranjit, though some believe him to be really the son of a dancing girl. The government was actually carried on by the queen-mother Jhindan, and her counsellors, Lal Singh and Tej Singh.

Anarchy in the Punjab.

Dulip Singh.

First Sikh War—The haughty Khalsa gradually lost all discipline and organisation. The Sikhs now conceived the foolish project of enriching themselves by plundering British territories, and the Rani found herself compelled to give the necessary orders. Thus, in December, 1845, the Sikh army crossed the Sutlej, and invaded the British territories without any shadow of provocation. But their high hopes were far from being realised. They were defeated by the British army in three successive engagements at Mudki, Ferozeshah (Dec. 1845) and Aliwal (Jan. 1846) and were driven back across the Sutlej. The final engagement took place at Sobraon (Feb. 1846) where the Sikh army was completely routed. The Sikhs had shown wonderful skill and bravery in all these engagements, and the British losses were very heavy. The news of this great victory was hailed with joy in England, and

The cause of the war.

Brilliant victories of the English.

peerages were conferred on the Governor-General, and the Commander-in-Chief Sir Hugh Gough.

Treaty of Lahore—The hostilities were brought to an end by the Treaty of Lahore, which was subsequently amended in December, 1846. The Sikhs had to pay half a crore of Rupees and cede Kashmir, Hazara districts, the Jalandhar Doab, (between the Bias and the Sutlej), and all the lands to the east of the Sutlej. The young Maharaja ruled in name, but the government was virtually placed in the hands of the British Resident, Sir Henry Lawrence. The Sikh army was reduced and a British force remained in occupation of Lahore. Kashmir was sold to Raja Gulab Singh, a Dogra chieftain, for 75 lakhs of Rupees and the other ceded territories were annexed to the British dominions.

Indemnity.

Cession of territories.

Reduction of the army.

The British Resident.

Lord Dalhousie—Lord Hardinge retired in January 1848, and was succeeded by Lord Dalhousie, one of the ablest Governors-General that were ever sent out to India.

Second Sikh War—Peace with the Sikhs did not last long. The British rule was very unpopular, and the deportation of the queen-mother by the Resident was highly resented. Troubles began with Mulraj, the Governor of Multan. He resigned when called to render accounts, but revolted, and murdered two British officers who were sent to install a new governor in his place. Lord Dalhousie replied to this outrage by a declaration of war against the Sikhs.

Cause of the war.

Extensive preparations were made by the

Governor-General, who himself moved to the frontier. On January 13, 1849, Lord Gough met the Sikhs at Chillianwala on the bank of the Jhelum. The terrible battle, which began at 1 o'clock in the afternoon, led to no decisive result when the night came, but the British losses were very heavy. As soon as the news of this battle reached England, Lord Gough was recalled, and superseded by Sir Charles Napier.

The battle of Chillianwala.

A few days later, Multan capitulated (January 22, 1849), and Mulraj was transported. Lord Gough, strengthened by the army hitherto occupied in besieging Multan, met the Sikh army at Gujarat on the bank of the Chinab (Feb. 1849). He obtained a decisive victory, and the Sikh army was totally crushed. Lord Dalhousie then annexed the Punjab, which became a part of the British Empire in India. Dulip Singh was granted a pension.

British victory at Gujarat.

Annexation of the Punjab

Second Burmese War (1852)—The Burmese Government was guilty of certain acts of oppression on British merchants. An officer was sent to Rangoon for securing redress, but, strangely enough, he commenced hostilities by seizing a Burmese ship. The war that thus broke out was short and decisive. The whole of the province of Pegu was occupied, and annexed, by a formal proclamation, to the British Empire.

Cause of the war.

Annexation of Pegu.

Annexation of Oudh—Dalhousie also annexed the kingdom of Oudh on the ground of its perpetual misrule under the Nawab. The Nawab was given the option of retaining his title with an annual allowance of 15 lakhs of Rupees, if he agreed

to sign a treaty formally handing over his kingdom to the British. He was given three days' time to decide, and, on his refusal, the kingdom was annexed by a formal proclamation (1856).

Other Annexations of Dalhousie—Dalhousie's administration is noted for the annexation of many other provinces to the British Empire in India. Most of these annexations were based on the 'Doctrine of Lapse'. It meant that when the ruler of a Native State, created by and dependent upon the British, died without any issue, his adopted son if any, had no right to the state, and the paramount power, *i. e.*, the British, might annex it. The doctrine was laid down twenty years before, and approved by the Home authorities, but Dalhousie, for the first time, put it into practice. The kingdoms of Satara, Nagpur, and Jhansi, and small states like Jaitpur in Bundelkhand, and Sambalpur in Central Provinces, were annexed to the British territories on this principle.

Doctrine of Lapse.

Annexation of Satara, Nagpur, Jhansi, and some smaller states, according to this doctrine.

The Raja of Sikim had treacherously seized two Englishmen, and as a penalty, Dalhousie annexed a portion of his territory situated between Nepal and Bhutan.

Annexation of a portion of Sikim.

Similar measures—By an arrangement made with the Nizam of Hyderabad, Berar and certain districts were assigned to the British for the payment of the British force in Hyderabad. Dalhousie also withheld the pension of eight lakhs, granted to the ex-Peshwa Baji Rao, from his adopted son Dhondhu Pant, better known as Nana Shahib. The Nawab of the Carnatic having died, the title and rank of Nawab

was abolished.) (The same procedure was adopted with regard to Tanjore.)

Criticism of the annexations—Various opinions have been expressed about the expediency of the annexations made by Dalhousie. The annexation of Oudh was certainly an arbitrary act. The propriety of the annexation of the Punjab is also open to doubt; for, the government of the Punjab was being carried on by the British during the minority of Dulip Singh, and any lapse on the part of the Sikh army or officers could hardly justify the dethronement of Dulip Singh. As to the war with Burma, hostilities were commenced by the British officer without sufficient provocation, and without certainly any authority from the Governor-General. As regards the Native States, it is difficult to justify the policy followed by Dalhousie, as the adoption of a son was a time-honoured custom, and the adopted son was always regarded as a legal heir in every respect. It is only fair to add, however, that in annexing Oudh and other Native States Dalhousie was merely carrying out the orders of his superiors, and so the responsibility for these acts cannot be fastened upon his shoulder alone. But the real justification for the annexations lies in the fact, that the system of administration, established by the British, was much superior to that prevailing in the Native States. If any action is to be judged by its ultimate effects, nobody need deplore the policy of annexation pursued by Dalhousie. The people concerned derived great benefits from these

The annexations, not technically justifiable.

Dalhousie is not solely responsible for these measures.

Real justification of the annexations lies in the benefits conferred upon the annexed States.

transactions, for they obtained peace and security in the place of anarchy and confusion. The immediate effect, however, of the policy of Dalhousie was to create excitement and unrest among the Indians, and he is usually held responsible for the outbreak of the Sepoy Mutiny.

Internal Reforms—Lord Dalhousie was unwearied in his activity for internal reforms. By salutary changes in the machinery of government, he made it more effective. A Lieutenant-Governor was appointed for Bengal, and the Public Works Department was created. Big schemes of road and irrigation-canals were undertaken. The Railways, the Electric Telegraph, and the cheap Postage were introduced to improve the means of communication. The famous Education Despatch arrived in 1854, and Dalhousie at once adopted measures to give effect to it. A Department of Public Instruction was created and the establishment of Schools, Colleges and Universities was undertaken. The importance of female education was also fully recognised.

Lieutenant-Governor of Bengal.

Public Works Department.

Improvement of communication.

Department of Public Instruction.

Estimate of Dalhousie's administration—In spite of a bad state of health, Dalhousie showed wonderful activity during his period of administration. He had a masterful mind, a strong personality, and wide liberal views. While busy with great wars, and important political transactions with other states, he never ceased to work hard for the material prosperity and intellectual elevation of the people. He was sometimes autocratic in his methods, and some of his actions may justly be regarded as harsh

Material and intellectual benefits of the people.

and oppressive.) But on the whole, his period of administration is remarkable for the immense benefits conferred upon India, and he is justly regarded as one of the ablest Governors-General, worthy of being ranked with Warren Hastings and Wellesley.

Viscount Canning—Viscount Canning succeeded Dalhousie as Governor-General in February, 1856. In less than a year he was faced with the terrible rising of the Indian troops, known as the Sepoy Mutiny.

Causes of the Sepoy Mutiny—Wide-spread discontent and vague apprehensions prevailed among all classes of Indians, both civil and military. The ruling classes viewed with alarm the rapid annexations of states effected by the British Government, and nobody felt his position secure. The landed classes were deprived of their old autocratic power by the new land-system. The mass of people looked askance at the Railways, Telegraphs, and other innovations. Somehow or other the impression seized them that the British Government intended to convert them wholesale to Christianity. Besides, the annexation of Oudh and other kingdoms had thrown a large number of men out of employment, and they spread discontent on all sides.)

Wide-spread alarm due to annexations.

Fear of conversion to Christianity.

The immediate cause of the Mutiny was the introduction of Enfield rifle. The Sepoys had to bite the end of the cartridge, but they believed that the cartridges were greased with the fat of cows and pigs, in order to pollute both the Hindus and the Muhammadans, and convert them into Christianity.

Introduction of Enfield rifle, the immediate cause of the Mutiny.

Subsequent inquiry showed that these apprehensions were not altogether unfounded, and that the fat of cows or oxen had really been used in making these cartridges.

Barrackpur.

Outbreak of the Mutiny.—The mutinous spirit was evident at Barrackpur on March 29, 1857, when the Sepoys cut down their officers. It soon spread to Meerut and Lucknow. The Sepoys there rose in a body, murdered the Europeans, burnt their houses, and then marched to Delhi. These mutineers were soon joined by others at Delhi. There they murdered the Europeans, and proclaimed Bahadur Shah, the last of the Mughals, as the rightful emperor of India. The mutiny soon spread to other parts of the United Provinces as well as to Central India, including Bundelkhand. The chief strongholds of the mutineers were Delhi, Lucknow, Cawnpore, Bareilly and Jhansi.

Meerut and Lucknow.

Bahadur Shah proclaimed emperor of India.

United Provinces, Central India, Bundelkhand.

The Suppression of the Mutiny.

Delhi.—British troops from Umballa occupied the Ridge, north of Delhi. The capture of the city proved a difficult task, till reinforcements came from the Punjab. On September 14, the Kashmir gate was blown up, and a few days later, the city was taken by assault. The heroic John Nicholson fell in the fight.

Delhi taken.

Lucknow.—Sir Henry Lawrence, the Chief-Commissioner, had taken shelter in the Residency Buildings with all European population, and was soon besieged by a large number of Sepoys. Although Sir Henry was killed, the heroic defence was main-

Lucknow besieged by the Sepoys.

tained against enormous odds, till reinforcements arrived under Outram and Havelock (Sept. 25). But Lucknow was not finally relieved till the arrival of Sir Collin Campbell in the middle of November. The British then evacuated the city, but later, in March 1858, the city was re-occupied, and the rebels were completely defeated.

but relieved.

Cawnpore—At Cawnpore the rebels were headed by Nana Shahib, the adopted son of Baji Rao. The English soldiers and residents, nearly a thousand in number, shut themselves up behind a feeble rampart. Nana promised to convey them safely to Allahabad, but as soon as they reached the river-side, the rebels opened fire, and nearly all of them were massacred. To this foul crime Nana added another, by murdering in cold blood nearly two hundred women and children who were kept as prisoners (15th July), and throwing their bodies into a neighbouring well. This ghastly deed is the worst on record in the annals of the Mutiny. Cawnpore was relieved by Havelock on the 17th July, when Nana and his general Tantia Topi fled. It again fell into the hands of the mutineers, and was finally recovered by Sir Collin Campbell on December 6.

Nana Shahib leader at Cawnpur.

Nana's treachery.

Tantia Topi.

Bareilly—In May the Sepoys rebelled, and declared as governor, a grandson of Hafiz Rahmat Khan, the Rohilla chief killed in the notorious Rohilla War of Warren Hastings. After a year the city was re-occupied by Sir Collin Campbell (May, 1858).

Jhansi—In June the Sepoys rebelled and massacred the Europeans. It may be remembered that

Jhansi was annexed by Lord Dalhousie, on the death of the last Raja without any male issue. The widowed queen, Rani Lakshmi Bai, a young lady of twenty, now placed herself at the head of the rebels, with a view to get back her kingdom. She proved the ablest and the bravest of the rebel leaders, and the annals of her courage and heroism form a brilliant chapter in the history of the Mutiny. She fell, fighting bravely in male attire, and Jhansi was conquered by the middle of 1858.

Lakshmi Bai, the only outstanding general.

Her heroism.

The end of the Mutiny—The rebellion of the Sepoys practically came to an end in 1858. There were no leaders among them, of outstanding merit, with the exception of Rani of Jhansi. Nana fled from Cawnpore, and after some time was entirely lost sight of. His general Tantia Topi joined the rebellion at Jhansi, but was captured and hanged. The aged Bahadur Shah, who was declared emperor by the rebels at Delhi, spent the remaining four years of his life as an exile at Rangoon. His two sons and a grandson were arrested by Lieutenant Hodson, and shot by his won hands.

Lack of leadership.

Nana fled.

Tantia Topi hanged.

Bahadur Shah exiled and his sons and grandson shot.

The rulers of all the important Native States remained faithful to the British Government, and their services were duly appreciated and suitably rewarded. The Sikhs remained faithful, and Sir John Lawrence was able to send reinforcements from the Punjab, which enabled the British to recapture Delhi, and thus to break the back of the whole rebellion.

Native States remained faithful.

Sikhs helped to put down the Mutiny.

Lord Canning showed wonderful tact and patience

in handling the very dangerous situation. When the Mutiny was over, he did not wreak an ignoble vengeance on the deluded people, but showed mercy and moderation which befit a great man and a great ruler. The fire-brands of those days, who cried for blood, gave him the nickname of Clemency Canning, but that nickname remains the greatest testimonial to the Governor-General.

Mercy and moderation of Canning.

CHAPTER VIII.

India under the Crown.

Transference of India from the East India Company to the Crown—One of the most important changes brought about by the Sepoy Mutiny was the final abolition of the authority of the East India Company. The shocking news of the revolts and massacres brought home to the people in England the incongruity of the administration of a great empire by a mercantile Company. An Act for the Better Government of India was finally passed on the 2nd August, 1858, and the responsibility for the Government of India was directly assumed by the Crown. A Secretary of State for India took the place of the President of the Board of Control, and the Council of India, that of the Court of Directors. The Governor-General was henceforth styled the Viceroy or representative of the Crown in India.

Secretary of State for India.

Governor-General becemes Viceroy.

The Queen's Proclamation—The momentous change was announced to the people and Princes of India on November 1, 1858, by a solemn proclamation of her Majesty Queen Victoria. It was translated into different vernaculars, and read out in various parts of the country. As the first formal declaration of Indian policy by the Crown, its importance connot be over-estimated. The more important provisions of the document may be summarised as follows :

Canning, the first Viceroy.

Viscount Canning was appointed the first Viceroy

and Governor-General, and all the officers of the Company were confirmed in their posts. The existing treaty obligations were accepted, and any desire for further conquests was expressly repudiated. The Queen-Empress promised to respect the right, dignity and honour of the native princes, and treat the Indian subjects on exactly the same footing as her other subjects. The Indians were assured of complete religious toleration, and Her Gracious Majesty disclaimed alike the right and desire to convert any one forcibly into Christianity. Her Majesty further held out the hope, that due regard shall be paid to the ancient rites, customs and usages of India, and that all her subjects, irrespective of race or creed, shall be freely and impartially admitted into government service.

Treaty obligations accepted.

Complete religious freedom.

Qualified men to be taken into Government service.

The concluding paragraphs of the Proclamation related to the late Mutiny. The gracious Sovereign offered unconditional pardon to all rebels, except those who had willingly given asylum to murderers or acted as leaders or instigators of revolt, provided they returned to their peaceful pursuits.

Unconditional pardon to all except ringleaders.

This noble proclamation has been rightly described as the Great Charter of Indian Liberty. It embodies the policy which the British rulers have accepted as leading principles in their government of India.

Lord Canning as Viceroy—After the last embers of mutiny had died out, Lord Canning set himself to the task of re-organising the army. The experience of the Mutiny led him to increase the proportion of British to Indian troops, and place nearly the whole of the artillery in the charge of the Europeans.

Re-organisation of the army.

Protection of tenants againit European Indigo planters.

Measures of reform—The European Indigo-planters oppressed the Bengal peasantry to such an extent, that riots took place in several districts. The complaints of the tenants having proved substantial on investigation, some relief was given to them. The famous drama 'Nildarpan,' written by Dinabandhu Mitra, gives a most vivid picture of the inhuman cruelties inflicted by the Indigo-Planters upon the Bengali tenants.

Rent Act.

The tenants were also relieved, to a certain extent, from the oppression of the landlords by the Rent Act of 1858.

Withdrawal of the Doctrine of Lapse.

In the same year Canning revoked the 'Doctrine of Lapse,' and announced that henceforth the adopted son of a chief would succeed to the State. In 1861, large improvements were effected in the administration of justice by the codification of the criminal law in the shape of the famous 'Penal Code,' and the establishment of High Courts in the place of the old Supreme Court. The Indian Councils Act, passed in the same year, admitted non-official members into the Legislative Councils. They were, however, all nominated by the Government. Reforms were also introduced in the system of financial administration. Large deficit was caused by the Mutiny, and it was made good by curtailing military expenditure, and imposing new taxes, the chief among them being the Income Tax. Another innovation was the introduction of Paper Currency.

Penal Code.

High Courts.

India Councils Act.

Financial reform.

Paper Currency.

The Universities—The impetus given to higher education on western lines, during the time of

Bentinck, resulted in the establishment of the three Universites of Calcutta, Bombay, and Madras in 1857. It is impossible to exaggerate the far-reaching effects of this step. The humble beginning thus made, has led to the establishment of 18 universities, and the diffusion of western knowledge throughout India. The 'New India,' of which we are justly proud, is broad-based on the foundations of higher education which these universities have imparted. The Universities.

Famine of 1861—The concluding year of Lord Canning's administration witnessed a disastrous famine, which levied a heavy toll of human life, in spite of the relief measures undertaken by the Government.

Lord Elgin(1862-3)—Lord Elgin succeeded Lord Canning as the Viceroy and Governor-General in March, 1862, but died in November of the following year. The only noteworthy event during his brief career was a successful military expedition against a fanatical Muhammadan sect known as the Wahabis. Wahabi expeditions.

Sir John Lawrence (1864-69)—Sir John Lawrence who had successfully administered the Punjab after its annexation, was chosen as the next Viceroy and Governor-General. He followed Lord Canning's policy of placing the internal administration of the country on an improved footing. For this purpose he undertook further tenancy legislation to protect the interests of the tenants.

But a disastrous famine broke out in 1865, and affected a large number of districts along the eastern coast as well as some others in the interior. The

Orissa Famine.

Government failed miserably in sending timely relief and nearly a million people died in Orissa.

War with Bhutan.

Among other important measures of the administration of Sir John Lawrence may be mentioned a short war with Bhutan, which led to the annexation of a small strip of territory.

Reforms in finance and Public Works Department.

Friendly feelings with Afghanistan restored.

Visit of the Duke of Edinburgh.

Mayo College.

Lord Mayo murdered.

Lord Mayo (1869-72)—Lord Mayo succeeded Sir John Lawrence in January, 1869. He effected various improvements in the system of administration, the most important being the financial reforms, and the re-organisation of the Public Works Department. Relations with Afghanistan had been strained a little during the late administration, but Mayo re-established the old friendly feeling and the alliance was cemented by an interview with the Afghan king, Amir Sher Ali, at Umballa. Other important events of his administration were the visit of H. R. H. the Duke of Edinburgh, the second son of Queen Victoria, and the foundation of Mayo College at Ajmir for educating the sons of the ruling chiefs and nobles. In January, 1872, Lord Mayo visited the convict settlements at the Andaman islands, and was foully murdered by a Muhammadan convict.

Deposition of Gaekwar.

Lord Northbrook—(1872-76)—Lord Northbrook took over charge in May, 1872. The most notable incident during his period of administration was the deposition of Malhar Rao, Gaekwar of Baroda. The Gaekwar utterly misgoverned his state. The Resident, Colonel Phayre, exposed the abuses of administration, whereupon the Gaekwar is alleged

to have made an attempt to poison him. The Gaekwar was tried by a Commission The three Indian members of the Commission gave the verdict of 'not guilty', but he was declared guilty by the three English members. The Government of India thereupon withdrew the charge of attempted murder, but deposed Malhar Rao for 'his gross misgovernment, and evident incapacity to rule'. A boy relative of the Gaekwar, named Sayaji Rao, was placed on the throne. He is now one of the most enlightened native rulers of India, and the state of Baroda has made remarkable progress under his strong and beneficent personal government.

A famine occured in Bengal and Behar, and the government undertook relief measures on an extensive scale. The other notable event was the visit of H. R. H. the Prince of Wales, afterwards King-Emperor Edward VII.

Famine in Bengal and Behar.

Visit of the Prince of Wales.

Northbrook assumed a cold attitude to the Amir of Afghanistan, whereupon the latter turned towards Russia for support. The new Conservative Government, which came into power at Home in 1874, suggested a new Afghan policy. But as Northbrook differed from the Home Government on this as well as on other matters, he resigned in 1876.

Resignation of Northbrook.

Lord Lytton (1876-80)—Lord Lytton took over charge in April, 1876. His period of administration is marked by several important events.

Lord Lytton broached the idea that Queen Victoria should be officially declared as the paramount sovereign of all India. The solemn procla-

Queen Victoria declared the Sovereign of India.

mation of 1858, by which the Queen assumed the direct Government of British India, made a clear distinction between the Indian subjects of the Queen, and those of the Native rulers of India, the latter being regarded as allies rather than as dependents. The new proposal involved a change in this relation, the Native States being now included in the British Empire. The change was, however, merely theoretical, for the Native Princes, all over India, had practically recognised the suzerainty of the British long ago, and the British Government did not hesitate, when any occasion arose, to interfere in the internal affairs of the Native States.

Durbar at Delhi.

Lord Lytton's idea having been approved by the Home Government, a grand *Durbar* was held in Delhi on January 1, 1877, and Her Majesty Queen Victoria was declared 'Empress of India.'

The terrible famine of 1876-8—A severe famine broke out in 1876 in the Presidencies of Madras and Bombay, Mysore and the Deccan, and the next year it extended to Central Provinces, United Provinces and the Punjab. The rejoicings of the imperial assembly at Delhi were thus drowned by the groans of starving millions.

Heavy mortality.

Lord Lytton enunciated a sound policy of famine-relief, and introduced drastic reforms in the current system. But the mortality was very heavy, more than five millions having died in British India alone.

Famine Commission.

A Famine Commission was appointed in 1878, and the report it submitted in 1880, forms the foundation of the present system of famine relief.

Free Trade—Lord Lytton's Government introduced the principle of Free Trade in India. Hitherto a tax was levied upon nearly everything that was imported into India, but as a first step to Free Trade, a large number of articles were exempted from tax.

The Varnacular Press Act and the Arms Act—In two respects Lord Lytton seriously curtailed the rights of the Indians. The Vernacular Press Act, passed in 1878, seriously interfered with the free expression of opinion in Vernacular newspapers. It is generally held that the main object of the Act was to control the influential paper 'Amritabazar Patrika.' But the authorities of the paper evaded the Act by transforming the Vernacular into an English newspaper. Press Act.

By the Arms Act the Indians were prohibited to carry arms without license. Arms Act.

The Second Afghan War—It has already been related how Sher Ali, the Amir of Afghanistan, was estranged from the British, and drawn into an alliance with Russia. The rapid progress of the Russian power in Central Asia alarmed the English politicians, and they could not but regard an alliance between Russia and Afghanistan as prejudicial to the safety of their Indian dominions. Amir's alliance with Russia.

Lord Lytton, agreeing with the authorities at Home, kept a sharp eye on Afghan affairs from the very beginning, and took possession of Quetta, an important strategical point, by arrangement with the Khan of Khelat (1876). In 1878, the Afghan ruler Reception of Russian envoy by the Amir.

openly demonstrated his friendship for Russia and hostility to the British, "by the public and honourable reception of a Russian envoy, and the refusal to receive a representative of the Viceroy."

War was accordingly declared against Afghanistan (Nov., 1878), and three British armies advanced from three directions. Sher Ali fled to Russian territory and died there in a few months. His son Yakub Khan concluded the war by a treaty with the British. By this treaty, called the Treaty of Gandamuk (1879), the British secured the passes leading to Kabul, and the foregin policy of Afghanistan was to be controlled by them, through a Resident stationed at Kabul.

Treaty of Gandamuk.

Accordingly Sir Louis Cavagnari was sent to Kabul as the British envoy, in July, 1879, but was soon murdered with all his men by bands of Afghan troops, probably with the connivance of the Amir.

Murder of the British envoy.

Lord Lytton took prompt measures to avenge this foul treachery, and Kabul and Kandahar were soon occupied by the British troops. About this time a new ministry under Gladstone replaced that of Disraeli or Lord Beaconsfield, and reversed its Afghan policy. Lytton thereupon tendered his resignation (1880), and Lord Ripon was appointed in his place.

Lord Lytton resigns.

Lord Ripon—(1880-84)—But soon the British troops were defeated at Maiwand by Ayub Khan, a son of Sher Ali, and forced to take shelter in Kandahar (July, 1880). General Roberts at once marched from **Kabul**, and **relieved** the hard pressed

garrison at Kandahar, covering nearly 320 miles in 23 days. Kandahar was then evacuated by the British troops. Ultimately Abdur Rahman, a nephew of Sher Ali, gained the throne of Kabul, and the British Government agreed to defend him against foreign enemies.

Abdur-Rahman becomes Amir.

His liberal measures—Lord Ripon restored Mysore to its native ruler in 1881, after 50 years of British administration. The same year witnessed the first general Census (*i.e.* counting of population) of the whole of India, which has been in operation ever since, at the end of every ten years. Lord Ripon completed the Free Trade Policy of his predecessor by abolishing nearly all the import duties. He also tried to improve the condition of the tenants, but the Act for that purpose was actually passed in the time of his successor. In 1883, he repealed the Vernacular Press Act.

Restoration of Mysore.

Census.

Repeal of the Vernacular Press Act.

Local Self-Government—During the next three years he passed a series of Acts with a view to introduce Local Self-Government. The powers of Municipalities were extended, and provision was made for the appointment of a non-official Chairman. District Boards and Local Boards were created to look after communication, education and sanitation of the locality. The provision for the election of the members of these Boards introduced for the first time the democratic principle, which was destined to lead to more important measures of reform at no distant date.

Its importance.

The Ilbert Bill—Lord Ripon further earned the

loving gratitude of his Indian subjects by his attempts to remove the inequalities between the Indians and the Europeans in the eye of law. The Bill introduced for the purpose, known as the Ilbert Bill from the name of the legal member, Mr Ilbert, sought to confer upon Indian Magistrates the right to try Europeans. This very just and reasonable measure provoked such a storm of indignation among the European community, that the Government was forced to withdraw the Bill.

The Bill withdrawn.

Lord Ripon's popularity—Lord Ripon tendered his resignation in December, 1884. He felt real sympathy for the Indians, and tried to follow the noble policy, laid down in the Queen's Proclamation of 1858, *viz.*, "to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer the government for the benefit of all our subjects therein." The Indians fully reciprocated the feelings of love and sympathy, and showed their appreciation of his services by their loving and enthusiastic respect for the person of the departing Viceroy. "Hundreds of addresses were presented to him, and his journey from Simla to Bombay resembled a triumphal procession." No other Viceroy has left such an abiding impression of love and gratitude on the hearts of the Indians.

Ripon resigns.

Lord Ripon a true lover of India.

Lord Dufferin—(1884—1888)- Lord Dufferin, who succeeded Lord Ripon as Viceroy, was an able and tactful administrator. He arranged an interview with the Amir of Afghanistan at Rawalpindi, and cemented the alliance between the two Governments.

The British Government promised to help him with arms and money.

On the completion of fifty years of reign of the Queen-Empress Victoria, a Jubilee was performed in all important towns of India with great pomp and ceremony. The occasion called forth spontaneous and enthusiastic veneration of all classes of people throughout India (1887). Queen Victoria's Jubilee.

Lord Dufferin conciliated the Sindhia by restoring the important fortress of Gwalior and Morar in exchange of Jhansi (1886). He passed three Tenancy Acts for Bengal, Oudh and the Punjab, which improved the status of the tenants (1885-1887). Restoration of Gwalior. Tenancy Acts.

In 1885, the Indian National Congress held its first sitting. It has gradually developed to be the most important political institution in India. Indian National Congress.

Third Burmese War—King Theebaw of Burma allied himself with the French, and maltreated the English merchants. Lord Dufferin, having failed to obtain satisfaction from the king, sent an army, and occupied Mandalay, the capital city, without any serious opposition (1885). King Theebaw was deported to India with family, and the whole of Upper Burma was annexed (Jan. 1, 1886). Thus the three Burmese Wars resulted in the annexation of the whole Burmese Empire. Annexation of Upper Burma

Lord Lansdowne—(1888—1894)—Lord Dufferin found the burdens of Indian administration too heavy for his advancing years, and resigned in 1888. He was created Marquess of Dufferin and Ava, and was succeeded by Lord Lansdowne.

Arrangement with the Amir.

Lord Lansdowne continued the traditional policy of friendship with Afghanistan. The subsidy paid to the Amir was raised from 12 to 18 lacs, and Sir Mortimer Durand was sent as a special envoy to settle the frontier lines between British India and Afghanistan. The north-western frontier was further fortified by the capture of two strongholds, Hunza and Nagar.

Manipur Expedition—A much more important frontier expedition was sent to Manipur in Assam. Quarrels having broken out regarding succession, the Government of India decided to exile the Commander-in-chief of Manipur, and Mr Quinton, the Chief Commissioner of Assam, was sent to make necessary arrangements. The Commander-in-chief, however, offered resistance, and treacherously attacked Mr. Quinton under the pretext of an interview. Mr. Quinton and some members of his staff were captured and beheaded. The foul crime was soon avenged, and the Commander-in-chief was hanged with his accomplices. The British Government placed a boy on the throne, and appointed a political Agent to administer the state during his minority.

Murder of English officials.

The Commander-in chief beheaded.

New arrangements.

Administrative reforms—The Indian Councils Act of 1892 not only increased the powers of the Legislative Councils, but also conceded to public bodies, like District and Municipal Boards, the right to elect members for the same.

The Indian Councils Acts.

The military administration of the country was also placed on a sound basis by suitable reforms.

Among other things, the system of provincial Commanders-in-chief, like those in Bombay and Madras, was done away with, and the power of the Commander-in-chief of India was extended.

Military administration.

Lord Elgin II (1894—1899)—Lord Elgin, son of the previous Viceroy of the same name, succeeded Lord Lansdowne in 1894.

Frontier line—Lord Elgin fixed at Pamir Hills the boundary line between British India and its powerful neighbour, Russia. The Afghan frontier line, and that between China and Burma were also settled.

Frontier expeditions—In course of a dispute about succession, the British Political Agent at Chitral was besieged by the hillmen. So an expedition was sent, and the leaders were punished (1895). A road was constructed from Peshawar to Chitral.

Chitral.

In 1897, the Afridis rose against the British, and closed the Khyber Pass. An expedition on a large scale was sent to the Tirah plateau, south of the pass, and the turbulent tribes were forced to submit.

Tirah.

Plague and Famine—The dreadful epidemic, known as the Plague, which is still a scourge of this land, began at Bombay in 1896, and soon spread over the whole of India. To add to the calamities of the people, a severe famine devastated the land in 1896-7. It affected 70 millions of people, mainly in Behar, the Central Provinces, and the United Provinces, and did the greatest havoc on record. The Government undertook relief measures, and appointed a Commission to discuss the principles of famine relief.

Diamond Jubilee—In spite of these calamities, and a terrible earthquake in addition, the Diamond Jubilee was celebrated all over India, with due pomp and ceremony, on the completion of the 60th year of the reign of the Queen-Empress Victoria (1897).

Lord Curzon of Kedleston (1899—1905)—Lord Curzon of Kedleston succeeded Lord Elgin II in 1899. He was one of the ablest Viceroys that have been sent out to India, and his period of administration is full of important events.

Foreign Policy—Lord Curzon maintained friendly relations with Amir Habibullah of Afghanistan, who had succeeded his father Abdurrahman in 1901. He also secured the interests of the British in the Persian Gulf against foreign claimants.

Afghanistan.

In 1903-4 an expedition was sent to Tibet, as the Tibetan Government had received a Russian agent, and shown unmistakable signs of hostility against the British. The expedition advanced as far as Lhassa, and occupied it for some time. But no important results were achieved. The suzerainty of China over Tibet was formally recognised by the British, and they received only a small indemnity.

Expedition to Tibet.

Its results.

In addition to this foreign expedition, the Indian soldiers took part in the wars of the British in China and South Africa.

Native States—The Viceroy met Nizam and induced him to hand over Berar to the British Government on a perpetual lease. He formed the Imperial Cadet Corps which afforded an opportunity

Cession of Berar.

Imperial Cadet Corps.

to the Indian chiefs and nobles to serve in the British forces.

Internal Administration—The wonderful energy of the Viceroy induced him to personally supervise in detail the working of every branch of administration. He created a new Department of Commerce and Industry, and introduced various changes in the Police Department.

Educational Policy—The Department of Education attracted his special attention, and he remodelled the constitution of the Universities by a New Act in 1904. It changed the constitution of the Senate and the Syndicate, and increased the power of the Government over the Universities. For this reason, the Act was unpopular among the educated classes. Lord Curzon also introduced many changes in the system of Primary and Secondary Education.

Universities Act of 1904.

Partition of Bengal—But the most unpopular act of Lord Curzon was the Partition of Bengal. For the sake of administrative convenience, the Province of Bengal (including Behar and Orissa) was divided into two parts, in the teeth of the most violent opposition from the public. The result was an intense agitation all over Bengal. The Government took repressive measures to put it down, but soon secret societies were established for murdering Government officials. For years, Bengal became the scene of the most diabolical crimes, and gradually the secret societies spread from Bengal to other parts of India. Thus an unfortunate administrative measure led to the most unpleasant

Intense public agitation.

Anarchical crimes.

and unexpected developments all over India. An important feature of the new agitation was a passionate hatred against the British Government, and all that is connected with the British. It led to the famous 'boycott of British goods' in Bengal, and to the revival of native industry to a certain extent.

Boycott of British goods.

Preservation of Monuments—Although Lord Curzon's name is extremely unpopular throughout the country, he deserves the highest commendation for the attempts he made to preserve the relics of the past. On account of her very ancient civilisation, India is peculiarly rich in old monuments; but these were sadly neglected and not unoften deliberately destroyed. Lord Curzon passed an Act for the better preservation of these monuments, and organised the Archaeological Department to take care of the old antiquities, and to discover new ones. This Department will ever remain as the most eloquent testimony to the greatness of Lord Curzon's mind. Another improvement in the same direction was the establishment of the Imperial Library in Calcutta.

Archaeological Department.

Imperial Library.

Frontier Policy—Lord Curzon had difficulties with the frontier tribes, and sent an expedition against the Mahsuds. He organised the frontier Militia, and, in 1901, created the North-West Frontier Province. It consisted of the Trans-Indus districts belonging to the Punjab, and was ruled over by a Chief Commissioner, directly responsible to the Government of India. Thus the dealings with the turbulent frontier tribes were taken away from the

North-west Frontier Province.

hands of the Punjab Government, and placed directly under the Government of India.

Famine Policy—A terrible famine devastated the land in 1899-1900. The Viceroy acted with energy to afford relief to the affected localities, and appointed a Famine Commission in 1901. He adopted several preventive measures, and laid stress upon the extension of irrigation works. He also passed the Land Alienation Act (1900), in order to prevent the money-lending classes in the Punjab from buying the poor tenant's land.

Famine Commission.

Death of Queen Victoria—Her Gracious Majesty the Queen-Empress Victoria breathed her last on the 22nd January, 1901. The sad news evoked sincere grief in the hearts of all, and memorial meetings were held throughout India. Lord Curzon conceived the idea of erecting a suitable memorial, and the Native Princes and Indian aristocracy gladly supported his scheme with liberal donations. The result is the Victoria Memorial Building in Calcutta.

Victoria Memorial.

On the 1st January, 1903, Lord Curzon held a magnificent Durbar in Delhi, and Edward VII was proclaimed Emperor of India.

Edward VII proclaimed Emperor.

Resignation of Lord Curzon—Lord Curzon's term of office expired in 1904, but it was extended for two years more by the Home Government. Before, however, he had served the full term of this extension, Lord Curzon tendered his resignation, owing to difference with the Secretary of State regarding the functions of the Commander-in-chief in the Supreme Council.

Lord Minto II. (1905—1910)—Lord Minto, great-grandson of the former Governor-General of that name, succeeded Lord Curzon in 1905. The anarchical crimes, which resulted from the policy of Lord Curzon, continued to give anxiety to the Viceroy. He adopted several repressive measures, to put them down, and several eminent leaders of Bengal were deported without trial.

Repressive measures to put down anarchy.

Constitutional reforms– Lord Morley, the great liberal statesman, was at this time the Secretary of State for India. He reluctantly endorsed the repressive policy of Lord Minto, but, at the same time granted some constitutional reforms, which gave the Indians an increasing share in public administration.

Morley-Minto reform.

Indian Councils Act.

The Indian Councils Act of 1909 increased non-official members of the Imperial and Provincial Legislative Councils. An Indian was appointed a member of the Viceroy's Executive Council, as well as in the India Council (a body in England that advises the Secretary of State).

George V becomes Emperor.

Death of Emperor Edward VII—In 1910 the King-Emperor Edward VII passed away, and his loss was mourned by the whole of India. Our present beloved Emperor George V, who visited India in 1905, as Prince of Wales, succeeded his father, and his Coronation was celebrated in India in 1911.

Lord Hardinge II (1910—1916)– Lord Hardinge of Penshurst, grandson of the former Governor-General of that name, succeeded Lord Minto in 1910. The anarchical crimes continued, and culminated in

an attempt to murder the Viceroy. A bomb was thrown at the Viceroy, wounding him and killing an attendant behind.

Attempt on the life of the Viceroy.

It must be said to the credit of the Viceroy, that far from introducing reactionary measures at this dastardly outrage, he sought to eradicate the evils by undoing the root cause from which they proceeded. He boldly undertook to undo the Partition of Bengal.

Royal Visit—At the close of 1911, Their Majesties King-Emperor George V and Queen Mary visited India, and were received with an outburst of loyal enthusiasm. A magnificent Durbar was held at Delhi (Dec. 12), and His Majesty made two important announcements. The first was the reversal of the Partition of Bengal, and the second was the transference of the capital from Calcutta to Delhi. The different parts of Bengal were again united, and Assam, and Behar (including Orissa), were created two separate provinces. The United Bengal was made a Presidency, and placed under a Governor. Lord Carmichael, the Governor of Madras, was appointed the first Governor.

Partition of Bengal annulled.

Capital removed to Delhi.

A Governor appointed for Bengal.

The World-War—The most important incident in Lord Hardinge's administration was the outbreak of the Great World-War in 1914. On the 4th of August of that year, England declared war against Germany, and it was known to be a life and death struggle between the two powers. Indian soldiers rendered valuable assistance in various theatres of war in Europe, Africa and Asia, and their services were

Part played by the Indians.

fully recognised by the British Government at Home. When the war was brought to a successful end, India was invited to send representatives to the Peace conference and the League of Nations.

Lord Chelmsford (1916-1921)—Lord Chelmsford's Viceroyalty will be ever memorable for the great Constitutional Reforms in India. In course of the Great War, in which the Indians rendered yeoman's service, the British Government at Home promised a substantial measure of self-government to India. In fulfilment of that promise, Mr. Montagu, the Secretary of State, visited India to see things for himself. In collaboration with the Viceroy, he drew up a report outlining the gradual stages by which India was to travel along the road to self-government. This report, known as the Montagu-Chelmsford Report, formed the basis of the Government of India Act, which was passed in 1919. This Act inaugurated the system of Government which is now (1935) in force. Its main provisions are detailed below.

The Reforms.

Central Government—The Government of India now consists of the Viceroy and Governor-General his Executive Council, and two legislative bodies, known as the Legislative Assembly and the Council of State. The Executive Council now (1931) contains 3 Indian members of whom two are non-officials. The non-official members are in a majority in both the Legislative Chambers, and the majority of members in the Legislative Assembly are elected by the people.

Legislative Assembly.

Provincial Government—Each province has been placed under a Governor and has got a Legislative Council, 70 per cent of whose members are elected by the people. The Governor has an Executive Council, consisting of 2 to 4 members half of whom are Indians, and 2 or 3 ministers chosen from amongst the elected members of the Legislative Council. The different departments of Government have been divided into two classes, called 'Reserved' and 'Transferred.' The Reserved Departments, such as the Police, Judicature, Irrigation and General Administration are administered by the members of the Executive Council, while the Transferred Departments, such as Education, Sanitation, Local Self-Government, Excise, Public Works Departments, etc. are in the hands of the ministers. It is hoped that as the Indian ministers grow more and more experienced, other departments will gradually be transferred to them.

Legislative Council.

Reserved and Transferred Departments.

A substantial measure of Self-Government has thus been conceded to the Indians, and if they proved themselves capable of the heavy responsibility placed upon their shoulders, the future of India is assured.

Financial Reforms—The Government of India Act has also inaugurated important financial reforms. Hitherto all the revenues of India were credited to the Government of India, and they allocated necessary funds to the Provincial Governments. This system proved defective in many ways. The allocation was a delicate and difficult matter as the Viceroy and

The old system.

his Council had no intimate knowledge of the Provincial affairs. Besides, the Provincial Government had no incentive either to increase the revenue, or to economise the expenditure.

Separation of Provincial Budgets.

Under the new system, the provincial Budget has been entirely separated from the Budget of the Central Government. Some items of revenue, such as the Land Tax, Excise, Stamp Duty, etc., have been made over to the Provincial Governments, and others, such as Income Tax, Customs, etc., have been retained by the Central Government. Each Province has now to make an annual contribution to the Central Government, and to meet all other necessary expenditures from the revenues assigned to them. If more money be necessary, it can impose certain additional taxes.

Budget of the Central Government.

The expenditure for Departments concerning the whole of India, such as the Army, Post Office, Railway etc., is met by the Central Government out of the items of revenues retained by them, and the annual contributions made by the Provinces. If necessary, it can impose additional taxes. Thus the Central Government, as well as the different Provincial Governments, have interest in economising their expenditure, and increasing their sources of revenue.

Lord Sinha of Raipur—The unique career of a Bengali gentleman who has recently died, typifies the liberal spirit which actuated the Home Government in the matter of Indian administration. Sir Satyendra Prasanna Sinha, a leading Barrister in

Calcutta High Court, was appointed successively the Advocate-General, a member of the Executive Council of the Viceroy of India and a member of the Executive Council of the Governor of Bengal. He was then raised to the Peerage as Baron Sinha of Raipur, and appointed as the Under-Secretary of State for India. Lastly, he was appointed the Governor of Behar and Orissa. The career of Lord Sinha thus shows that the Indians may now aspire to the highest administrative post in the realm.

His appointment to the different high posts.

Rowlatt Act and the alienation of the Indians—Unfortunately, the Government of India Act did not produce the result which was expected from it, by way of pacifying the country. This is mainly due to the enactment of a repressive legislative measure by Lord Chelmsford's Government, popularly known as the Rowlatt Act. It gave rise to a serious agitation led by the great popular leader 'Mahatma' Gandhi. Serious popular outbreaks followed, specially in the Punjab, and in one case deplorable loss of lives occurred, while a meeting held in open defiance of Government orders at Jallianwalla-Bagh in Amritsar, had to be forcibly dispersed by soldiers. In consequence of all these a large section of the people became alienated from the Government, and declared the constitutional reforms as inadequate and a sham. The extreme section among them known as the Non-co-operators, under the guidance of 'Mahatma' Gandhi, declined to join the legislative bodies. The moderate section, known as the Swarajists, joined the Legislative bodies, but only to oppose the

Repressive measure.

Mahatma Gandhi.

Non-co-operators.

Swarajists.

Government and thereby to force them to grant a larger measure of reforms. Mr. C. R. Das was the great leader of this party His death on the 16th June, 1925, was mourned by the whole country.

Visit of the Duke of Connaught—His Royal Highness the Duke of Connaught paid a visit to India in order to inaugurate the Reforms. He made a stirring appeal to the Indians to forgive and forget the past errors, and cheerfully shoulder the new responsibilities.

The Calcutta University Commission—Lord Chelmsford appointed a Commission to report on the future reforms of the Calcutta University. Sir Michael Sadler was the Chairman, and the late Sir Asutosh Mukherji was the most distinguished member of that Commission. The Commission submitted a lengthy report, touching upon all phases of University Education, and the measures recommended by it have been adopted in many Universities. Curiously enough, no reforms have yet been introduced in the Calcutta University, for whose benefit the report was primarily meant.

Sir Michael Sadler.

Sir Asutosh Mukherji.

Third Afghan War—Amir Habibulla, son of Amir Abdurrahman, remained friendly to the British. He was, however, secretly murdered in February, 1919, and was succeeded by his son Amir Amanulla. Possibly owing to the intrigues of the Russian Government, the new Amir took up a hostile attitude, and in May, 1919, a large Afghan army crossed the frontier, and ravaged the British territories. The war was short and was concluded by the Treaty of Rawal-

Amir Amanulla.

Treaty of Rawalpindi.

pindi in August, 1919. The relation between the two countries was further defined by a new treaty signed on the 22nd November, 1921. By this the British Government recognised the internal and external independence of Afghanistan. They also agreed to receive an Afghan envoy at London and permitted the establishment of an Afghan Legation there. The Afghan Government renounced the annual subsidies, but was granted various concessions, including exemption from the payment of customs duties at Indian ports.

Lord Reading (1921-1926)—Lord Reading succeeded Lord Chelmsford in 1921. Shortly after his arrival, the Prince of Wales paid a visit to India (December, 1921). The imprisonment of 'Mahatma' Gandhi, and the increase of Salt duty which affected the poor, made Lord Reading's Government somewhat unpopular at the beginning. But the 'Mahatma' was subsequently released, and the Salt duty reduced. On the other hand, Lord Reading's Government passed a number of liberal legislative measures. Many repressive laws, including the Rowlatt Act, were repealed, and the Criminal Law Amendment Act 'largely removed the distinctions on racial grounds, hitherto obtaining in the administration of the criminal law.' The latter measure is an index of the great change in political outlook that has silently taken place since the days of Ilbert Bill controversy (cf. p. 292). But the most important achievement of Lord Reading is the abolition of the Cotton Excise Duty. This duty, imposed on cotton goods produced

Visit of the Prince of Wales.

Liberal Legislation.

in India, handicapped the cotton industry in its competition with foreign trade.

Lord Irwin (1926-31)– Lord Irwin succeeded Lord Reading in 1926. The most important event in the Viceroyalty of Lord Irwin is the appointment of a Parliamentary Commission, under the chairmanship of Sir John Simon, to report on the working of the Constitutional Reforms granted in 1919 (see p. 302), and to suggest further lines of advance towards the goal of responsible Government promised to India. The fact that no Indian member was included in the Commission made it very unpopular in India and it was boycotted by a large section of Indians, including the Indian National Congress. After the publication of Simon Commission's Report a Round Table Conference was set up in London to devise a suitable constitution for India. The members of the conference included representatives of the various interests concerned, *viz.*, the British Government, the Government of India, the Rulers of Native States and the different communities and political groups of British India. But the Indian National Congress refused to join it. The first Session of the Round Table Conference was held in November– December, 1930.

Simon Commission.

Round Table Conference.

The last year of Lord Irwin's Government was disturbed by a great upheaval in India, caused by the launching of the Civil Disobedience Movement and a vigorous boycott of British goods organised by Mahatma Gandhi on behalf of the Indian National Congress. But Lord Irwin handled the situation

Civil Disobedience Movement.

very tactfully, and the last great act of his viceroyalty was the conclusion of a truce with Mahatma Gandhi, the spokesman of the Congress. As a result of this the Civil Disobedience Movement was suspended, and Mahatma Gandhi agreed to attend the Round Table Conference as a representative of the Congress.

Revolution in Afghanistan.

Amir Amanulla, the ex-king of Afghanistan, visited India in December 1927, and was given a right royal reception by all sections of Indian community. His dethronement by an internal revolution was deeply regretted by all Indians. Lord Irwin refused to interfere in any way in the internal affairs of Afghanistan and established a friendly relation with its new king Nadir Shah.

The establishment of a regular system of carrying mails between India and England by aeroplanes is a memorable event in the Viceroyalty of Irwin.

Lord Willingdon—Lord Willingdon, our present Viceroy, succeeded Lord Irwin in April, 1931. The first important event in his Viceroyalty was the Second Session of the Round Table Conference (September, 1931) attended by Mahatma Gandhi. After this a Joint Parliamentary Committee was appointed to draw up a new constitution for India. The Committee duly submitted their report and the British Government have now submitted before the Parliament a Bill for the better Government of India.

The suspension of gold standard in England (21st September, 1931) is an event of world-wide

importance. It is likely to have important effects on Indian trade and industry as the Indian Rupee is linked up with British Sterling.

The Indian National Congress having resumed the Civil Disobedience Movement the Viceroy put it down with a stern hand. Recently the Congress have withdrawn this movement and joined the Legislative Assembly.

On November 8, 1933, Nadir Shah, the Amir of Afghanistan was assassinated and his son Shah Muhammad Zahir Khan ascended the throne.

CHAPTER IX.

Conclusion

§ 1. India under the British rule.

Spread of Western ideas through the introduction of English language—During the century and a half of British rule in India, important changes have taken place in the country. Of these, the most important is the introduction of English language, and the consequent spread of Western ideas among the people of India.

Its effects—The importance of this factor cannot be over-estimated. India has at last emerged from her isolation and imbibed the new ideas which are stirring the progressive world. She has shaken off the mediaeval self-complacency and aversion to mix with other peoples,—fatal characteristics so eloquently denounced by Alberuni. The old liberal spirit, which characterised the best period of Hindu rule, is again making its appearance. Many social abuses have been removed, and others are fast disappearing. In particular, the iniquitous barrier of caste is being steadily, though slowly, demolished.

Revival of the old liberal spirit.

Growth of Indian Nationality—Besides, the English language has bridged the gulf between the diverse races and communities of India, speaking different tongues, unintelligible to one another. The common subjection to one great power has furthered the cause of unity. The ideas of nationality and patriotism, so wonderfully developed in the west,

Promotion of unity among the different elements of India.

have also been imported into India. All these have contributed to the growth of an Indian nation, which is the greatest factor in Modern Indian History.

The visible symbol of this new spirit is the Indian National Congress. From an humble beginning (see p. 293) it has now grown to be a great representative body of politically minded Indians. Recent events have demonstrated its inherent strength. The Government of India and the British Government have recognised its importance by taking special steps in order to have its spokesman Mahatma Gandhi present in the second session of the Round Table Conference. The reception accorded to the Mahatma, and the appreciation of his political principles all over the world, are events of first-rate importance in the history of the development of Indian Nationality.

Intellectual Progress—The Indian literature has received a new impetus from the West. This is best illustrated by the wonderful development of modern Bengali literature which can boast of such famous names as Bankim Chandra Chatterji, Rabindranath Tagore and Sarat Chandra Chatterji.

Study of sciences.

The study of positive sciences, a branch of knowledge in which the Indians were comparatively deficient, is also receiving due share of attention. In this field, again, the achievements of Sir J. C. Bose, Sir C. V. Raman, Sir P. C. Ray, Dr. Ramanujam and Dr. Meghnad Saha give promise of a rich future.

Interest in antiquarian studies.

A rational interest in the ancient history of the country, which is the true foundation of national development, is also one of the gifts from

the West. All branches of education, including technical and scientific, are now open to all castes, races and sects. The Universities, Libraries, Museums and learned societies are fostering higher education in this country, and a gradually increasing number of students are now visiting foreign countries to complete their education. The growth of the printing press is educating the masses, and the constitutional reforms are giving the people a suitable practical training in civic duties.

Visit to foreign countries.

Printing Press.

Another aspect of the intellectual progress is furnished by the reforming tendencies in Hindu religion. Raja Ram Mohan Roy was the great pioneer in this field and his efforts resulted in the establishment of the Brahma Samaj and the introduction of liberal views among the vast orthodox Hindu community in Bengal. Similar liberal and reformed sects, such as Prarthana Samaj and Arya Samaj have been established in other parts of India.

The Hindu society is indeed being rapidly liberalised. The teachings of Hinduism have been carried to distant parts of the world by the great Vivekananda, the disciple of Sri Ramkrishna Paramahansa. The establishment of Ramkrishna Missions all over India and in several places in America are bound to yield results of far-reaching importance in future.

Material Progress—The material improvements are no less remarkable. Aeroplanes, Railways, Telegraphs, and Steamers have made communication quite easy. The cheap postage system has also

Easy means of communications.

helped a great deal in this direction. Sanitary measures, particularly those preventive to epidemics, have been introduced on approved western lines, and they have proved a great blessing.

Sanitary measures.

Peace and Security—Peace and security are indispensable for all material and intellectual progress. After a long period of anarchy and confusion, the British Government has established peace and order to the country, and thereby offered a free scope to all improvements and developments.

Immunity from Foreign Invasions—One of the greatest blessings that England has conferred upon India, is the security from foreign aggressions. The mountain passes on the North-west are defended by an efficient army, with the aid of the most up-to-date military inventions, while the sea-coast is guarded by the mighty British navy. So long as England remains a powerful nation, India need not be afraid of those periodical foreign invasions, to which she has been exposed from time immemorial. The only disconcerting feature in this otherwise bright picture is the lamentable fact, that the sons of India have very little share in the defence of their motherland. But the British Government is now pledged to remedy this defect, and is admitting Indians to the higher rank of military service.

Efficient army and navy.

Admission of the Indians to the military service.

The Poverty Problem—But one discordant note has to be sounded in this record of intellectual and material progress. It is the appalling poverty of the masses, which is one of the greatest problems of

India to-day. Upto the commencement of the British period, India was famous for her wealth. To-day the table is completely turned, and she is one of the poorest countries in the world. Famine and pestilence, almost unknown before, are now the permanent features of the land.

India, one of the poorest countries in the world.

Its cause and remedy—The cause is not far to seek. India has lost her trade and industry, and depends mainly upon agriculture. Her wealth is consequently being drained by the trading nations of Europe. No measures of famine-relief, and no amount of sanitary regulations will relieve the misery of the people, unless the Indians can develop their trade and industry.

Loss of trade and industry, the root cause of the poverty.

§ 2. Indian History—a review.

India, a land of many races—The advent of the British is in harmony with the past history of India. From time immemorial, races of men from different regions of the world, belonging to diverse types of civilisation, have settled in this country. In addition to the various peoples who preceded the Aryans, we have the examples of the Greeks, Parthians, Sakas, Kushanas, Hunas, Gurjaras, Arabs, Persians, Turks, Afghans and Mongols who settled here in comparatively recent times. Then came the turn of the European nations, and although the English are the most important among them, we have still a sprinkling of the French, the Dutch and the Portuguese among us. India is now a common land of all of them, and no race or community has an exclusive right to

India, a common land of many races.

call her its own. This fact has to be realised in all its significance.

Two phases of political evolution

The British Empire—From time immemorial, political India has passed through two alternative phases, the foundation of an empire, and its dissolution, giving rise to a large number of independent states, fighting with one another for supremacy. The history of the empires—the Maurya Empire, the Kushan Empire, the Gupta Empire, the Empire of Harshavardhana, the Pala and Pratihara Empires, the early Muhammadan Empire and the Mughal Empire in Northern India, and the Andhra, Chalukya, Rashtrakuta, Chola, Vijaynagar, Bahmani and Maharashtra Empires in South India,—when considered along with the period of confusion and anarchy, which followed the dissolution of each of them, confirms and illustrates this principle.

The Empires in the past.

All the empires that rose and fell in India are thus but differnt links in a chain, that seeks to bind the country in a perpetual bond of unity and concord. So far as our vision goes, Krishna, the great statesman of the Mahabharata, was one of the earliest to visualise this dream, and forged the first link in that great chain by founding the Dharma-rajya of Yudhishthira. The last link in that chain has been forged by the British.

The British Empire.

The historian may confidently hope that the present political unity of India will not be seriously disturbed in future. He is fortified in this belief by the fact, that time and space having been practically eliminated by Railways, Telegraphs, and Aeroplanes, the chief difficulties in the way of an Indian Empire

have been removed for ever. For all practical purposes, the Himalayas are no more distant to-day from Cape Comorin, than the northern and southern frontiers of an average-sized kingdom, like Magadha in ancient India, and there is no reason why we should not look forward to the same kind of political solidarity in India, and prevailed in her local centres in the past. Let us all hope and pray that under the benign influence of the British Government, our national aspirations may be fulfilled at no distant date.

The possibility of a permanent Indian Empire.

APPENDIX

A. List of important kings in the Hindu period with dates of accession.

(The letter '*c*' before a date indicates that it is only an approximate one).

c.	530 B.C.	Bimbisara. Prasenajit.
c.	500 B.C.	Ajatasatru.
c.	350 B.C.	Mahapadma Nanda.
c.	321. B.C.	Chandragupta Maurya.
c.	298. B.C.	Bindusara.
c.	273 B.C.	Asoka.
c.	184 B.C.	Pushyamitra, the Sunga.
c.	72 B.C.	Vasudeva, the Kanva.
c.	78 A.D.	Kanishka, the Kushan.
c.	106 A.D.	Gautamiputra Satakarni.
	320 A.D.	Chandragupta (of the Gupta Dynasty).
c.	340 A.D.	Samudragupta.
c.	375 A.D.	Chandragupta II.
	413 A.D.	Kumaragupta.
	455 A.D.	Skandagupta.
c.	500 A.D.	Toramana.
c.	520 A.D.	Yasodharman.
c.	600 A.D.	Sasanka.
	606 A.D.	Harshavardhana.
	608 A.D.	Pulakesi II.
c.	700 A.D.	Yasovarman.
	724 A.D.	Lalitaditya Muktapida.
c.	775 A.D.	Dhruva (the Rashtrakuta king).

c. 780 A.D.	Dharmapala.
c. 793 A D.	Govinda III.
c. 815. A.D.	Devapala.
c 836 A.D.	Bhoja (the Gurjara-Pratihara king).
c. 890 A.D.	Mahendrapala (Do).
c. 950 A.D.	Dhanga (Chandella).
985 A.D.	Rajaraja, the Great.
997 A.D.	Sultan Mahmud.
1012 A.D.	Rajendra Chola.
c. 1018 A.D.	Bhoja (Paramara).
1041 A.D.	Karna (Kalachuri).
1076 A.D.	Anantavarman Chodaganga.
1076 A.D.	Vikramaditya II. (Chalukya).
c. 1100 A.D.	Vijaya Sena.
c. 1159 A.D.	Ballala Sena.
1170 A.D.	Jayachchandra (Gahadavala).
c. 1175 A.D.	Lakshmana Sena.
c. 1175 A.D.	Prithviraja.
1210 A.D.	Singhana.

B. The Muhammadan Ruling Dynasties

(with dates of accession). (D = Daughter).

I. The Slave Dynasty.

1. Kutbu-d din (1206)
- 2. Aram (1210)
- 3 Iltutmish (1211) = D
  - 4 Ruknu-d din (1236)
    - 7. Masaud (1242)
  - 5. Raziyya (1236)
  - 6. Behram (1240)
  - 8. Nasiru-d din = D. (1246)

9. Ghiyasu-d din Balban (1266)
- D. (wife of 8. Nasiru-d din)
- *Bughra Khan*
  - 10. Kaikobad (1286)

II. Khilji Dynasty.

1. Jalalu-d din Khilji (1290).
2. Alau-d din Khilji (nephew of No. 1) (1296).
3. An infant son of No. 2 (35 days).
4. Kutbu-d din or Mubarak Khan (son of No. 2) 1316).
5. Khusru (usurper) (1320).

III. Tughlak Dynasty .

1. Ghiyasu-d din Tughlak (1320).
2. Muhammad Tughlak (son of No. 1). (1325).
3. Firoz Shah Tughlak (cousin of No. 2). (1351)

(A number of puppet kings followed).

IV. Lodi Dynasty.

1. Bahlol Lodi (1450).
2. Sikandar Lodi (son of No. 1) (1489).
3. Ibrahim Lodi (son of No. 2) (1517).

V. Mughal Dynasty.

1 Babur (1526)

2. Humayun (1530) — *Kamran* — *Hindal* — *Askari*

3. Akbar (1556) — *Mirza Hakim*

4. Jahangir (Selim) (1605) — *Murad* — *Daniyal*

Khusru — *Parviz* — 5. Shahjahan (1628) — *Shahriyar*

Dara — *Shuja* — 6. Aurangzeb (1658) — *Murad*

Muhammad — 7. Bahadur Shah I or Shah Alam I (1707) — *Azam* — *Akbar* — *Kambakhsh*

11. Nekusiyar (1719)

8. Jahandar Shah (1712) — *Azimu-sh Shan* — *Rafiu-sh Shan* — *Jahanshah*

9. Farrukhsiyar (1713)

13 Muhammad Shah (1719)

14. Ahmad Shah (1748)

15 Alamgir II (1754)

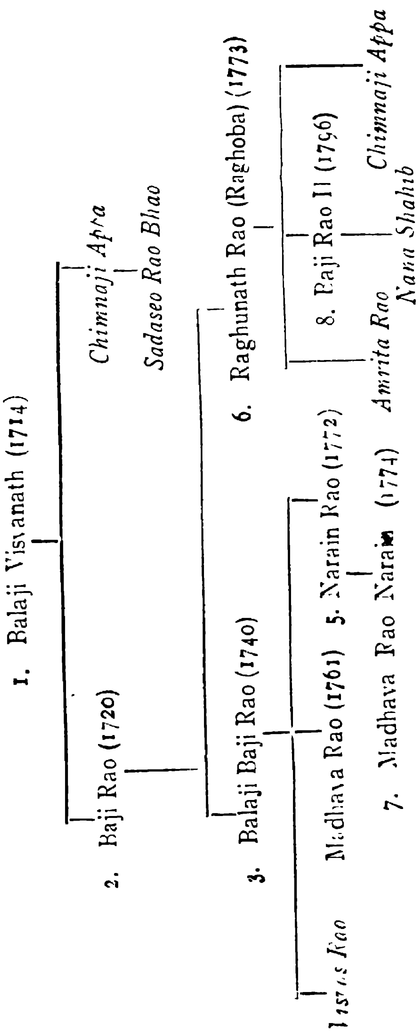
16. Shah Alam II (1759)

17. Akbar II (1806)

13 (*a*) Muhammad Ibrahim (1720) — 12 Rafiu-d Daulah or Shahjahan II (1719) — 10. Rafiu-d Darjat (1719)

18. Bahadur Shah II (1837-1858)
(Deposed at the time of Sepoy Mutiny)

C. Genealogical Table of the Peshwas.



D. Succession List of Governors-General and Viceroys with dates.

(Temporary and Officiating in Italics).

I. Governors-General of Bengal (Regulating Act, 1773).

A.D.

1774 Warren Hastings.
1785 *Sir John Macpherson.*
1786 Earl (Marquess) Cornwallis.
1793 Sir John Shore (Lord Teignmouth).
1798 *Sir Alured Clarke.*
1798 Marquess Wellesley.
1805 Marquess Cornwallis (Second time).
1805 *Sir George Barlow.*
1807 Earl of Minto I.
1813 Marquess of Hastings.
1823 *John Adam.*
1823 Baron (Earl) Amherst.
1828 *William Butterworth Bayley.*
1828 Lord William Cavendish-Bentinck.

II. Governors-General of India (Charter Act of 1833).

1833 Lord William Cavendish-Bentinck.
1835 *Sir Charles (Lord) Metcalfe.*
1836 Baron (Earl of) Auckland.
1842 Baron (Earl of) Ellenborough.
1844 Sir Henry (Viscount) Hardinge.
1848 Earl (Marquess) of Dalhousie.
1856 Viscount (Earl) Canning.

III. Governors-General and Viceroys (Queen's Proclamation).

1858 Earl Canning.
1862 Earl of Elgin I.
1863 *Sir Robert Napier.*
1863 *Sir William Denison.*
1864 Sir John (Lord) Lawrence.
1869 Earl of Mayo.
1872 *Sir John Strachey.*
1872 *Lord Napier of Merchistoun.*
1872 Baron (Earl of) Northbrook.
1876 Baron (Earl of) Lytton.
1880 Marquess of Ripon.
1884 Earl of Dufferin (Marquess of Dufferin and Ava)
1888 Marquess of Lansdowne.
1894 Earl of Elgin II.
1899 Baron (Earl) Curzon of Kedleston.
1904 *Lord Ampthill.*
1904 Baron (Earl) Curzon of Kedleston (reappointed).
1905 Earl of Minto II.
1910 Baron Hardinge of Penshurst.
1916 Baron Chelmsford.
1921 Lord Reading.
1926 Lord Irwin.
1929 *Lord Goschen* (during the absence of Lord Irwin on leave).
1929 Lord Irwin.
1931 Lord Willingdon.
1934 *Sir George Stanley* (during the absence of Lord Willingdon on leave.)
1934 Lord Willingdon.
1936 Lord Linlithgo.